

& Libris
THE
NEW BIRTH:

Tanis OR, *James*
A TREATISE OF RE-
GENERATION, DELIVERED
IN CERTAIN

Sermons; and now published by

WILLIAM WHATLEY, PREACHER
and Minister of Banbury in Oxford-
shire.

1. COR. 5. 17.

*If any man be in Christ, hee is a new creature: old things are
passed away; behold, all things are become new.*



LONDON,
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to be sold at his Shop in Pater-Noster-Row, at the
signe of the Talbot. 1618.

THE METHOD OF T

1. Propounded and proued by Testimonies of Scripture.

2. Confirmed by foure manifest Reasons, taken from the

1. Sinfulness of
2. Puritie of God
3. Tenour of the
4. End of Christ

1. By a Description of Regeneration from the

- Causes
- Effects
- Subjects, which

2. By a Declaration of the degrees and order of working it, which are foure.

1. By discovering to a man
2. By stirring vp in him
3. By dropping into him things at the hand
4. By sealing him with t prints in his will a

1. A Spirituall Combate with the Flesh; where the combate of fle shed from the combate of the the corruption of the will, in f

3. Explicated

3. By a declaration of the effects that follow, which are foure,

2. In a good conuersation in both parts of it,
3. A knowledge of his owne being
4. Growth in Grace, whereof the

4. A Declaration of the principall graces of the new man in the

1. Chiefe faculties
2. The inferiour power

4. Applied, by making vies,

1. Generall to all, to trie themselves.

Vnregenerate, to

2. Speciall to the

Regenerate,

1. To comfort them in the fight c
2. To exhort them to two things,
1. To cherish Gra in themselves,
2. To propagate in thers, which con the

The Doctrine concerning the necessity of Regeneration, is,

OF THE TREATISE.

Sinfulnesse of Mans corrupt Nature.
Puritie of Gods Nature.
Tenour of the Covenant of Grace.
End of Christs sufferings.

Principal, the Holy Ghost.
Efficient
Instrumentall, the Word of God, chiefly preached.
Causes
Materiall, Holinesse.
Formall, Infusion.
Finall, Gods glory in the persons saluation.
Subject, which is the whole Man.
Ouerturning to a man his naturall sinfulnesse.

ing vp in him a setled desire of pardon, and of holinesse.

pping into him the spirit of Prayer, inabling him solemnely to beg the two forenamed
gs at the hand of God.

ing him with the Spirit of Promise, which certifying him of acceptance with God, im-
ts in his will a firme purpose of liuing to him hereafter; and so he is a new creature.

1. In the things that are at variance.
2. In the things about which they fight.
3. In the motiues inducing them to fight.
4. In the weapons by which they fight.
5. In the successe of the combate.

combe with the Diuell, the World, and the
combe of flesh and spirit is distingui-
combe of the light of Conscience, and
of the will, in fīue points.

Grosser, so as not ordinarily to commit it.
Lesse grosse, so as not to allow, excuse, defend it.
Suspected, so as to seeke, and be willing to know it, and to leaue it.
For extent, Of all sorts.
Out of conscience to God.
According to the direction of the Word.

1. Leauing all
euill
2. Doing good

his owne being regenerate, vnlesse in cases of
1. Infancie and new comming on.
2. Strong tentations.
3. Spirituall sownes of sinne.

whereof the
Kinds are either in
Quantitie.
Qualitie.
Manner is, though not without diuers (it may be) long stops, as in sicknes,
yet by recouering out of all.

1. Vnderstanding
1. Knowledge.
2. Faith in
God.
The Word of God.
2. Conscience
1. Peaceablenesse.
2. Wakefulnesse.
3. Will
1. Being carried after God.
2. Subiection to the will of God.
inferiour powers,
1. Memorie.
2. Imagination.
3. Affections.

1. Desiring and begging for the spirit of regeneration.
2. Hiding the Doctrine of the Law and Gospell in their
hearts.
3. Constant hearing the word of God preached, and medita-
ting of it after hearing.

in the sight of their happinesse.

To cherish Grace
in themselves,
1. By auoiding ill company, and keeping good.
2. By auoiding things sinfull, in resisting the first motions.
3. By shunning exesse in things indifferent.
4. By being constant in religious exereises.

All, with whom he shall con-
uerse, and that by good
Life.
Conference.
1. Worshipping God a-
mongst them.
2. Catechising them.
3. Bringing them to
Church.
4. Praying for their re-
generation.
Age, by
2. That are infants, by bringing
them to Baptisme with faithfull
and seruent prayer.
Flock, and e-
uery priuat
man, & that
in regard
both of
Especially
those of his
owne fami-
ly, both
them of
Ministers, by constant and plaine preaching of the Word of
God to them.

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TO THE WORSHIPFULL, THE

Maioꝛ, Aldermen and Burgesſes, and the reſt of the

Inhabitants of the Towne and Pariſh of Banburie :

the Author dedicateth the following Treatiſe,

and wiſheth all happines.

Worſhipfull and welbeloued, I haue (not long ſince) preached amongſt you ſome things, concerning the nature of the New Birth. I am glad to vnderſtand, that in handling of them, I gaue to ſome of you ſome good content. I am willing (you ſee) to renew your content, by offering the ſame things now to your eyes, that formerly to your eares; that the ſerious (and I hope) often reading, of what you but once heard, may inſtruct you better, and ground you further, in this neceſſarie doctrine. And, Oh that the Lord of Heauen would pleaſe ſo effectually to co-operate with his Word, that many of you may become partakers of this happy and ſauing worke of grace! My greateſt couetouſneſſe is, that your ſoules may be thus enriched; my greateſt ambition, that they may be thus aduanced. To this end haue I bent mine endeauours amongſt you in the conſtant employment of the talent lent me by God: which, how heartily doe I wiſh and pray, that it may be auailable for your renouation! For in truth, the whole world is not worthy to ſtand in compariſon, with this liſe of holines. I ſay it againe, All the greateſt aduancements, profits, pleaſures (which this prick of earth, this almoſt nothing, which we tread vpon, is able to afford), are in no ſort to be eſteemed deſirable; if they be laid in the ballance, againſt thoſe heauenly preferments, thoſe infinite treaſures, thoſe vnutterable comforts; whereto

The Epistle Dedicatorie.

this estate of grace doth bring those that are brought vnto it, euen in this present world in some good measure : but most fully in the vpper region of this world, the stately pallace of heauen, the fairest roome of this large house, and the Presence Chamber of the King of Kings. Why then is any man, especially why is any of you (to whom these things haue been frequently deliuered, on whom they haue been earnestly pressed, on whom they are constantly inculcated ; why (I say) is any of you) so worse then childish, yea, then brutish, as to be carelesse of seeking that vnspcakable felicity, from which nothing can hinder you, but your owne slothfull negligence, or wilfull carelesnesse, in not vouchsafing to seeke it ? This small Treatise I am now bold to dedicate vnto you; both that it may witnesse to your owne consciences, and all that reade it, that none of you doth want grace for want of meanes to get it, either on Christs part, the King of your soules, or on my part, his vnworthy Ambassadour: and also that it may be present with you at all times, to prouoke you to get that holinesse, without which (you haue learned, that) you cannot be saued. Accept (I pray you) of this my labour, as a testimony of my desire of your soules welfare; and make this one onely sufficient recompence of this, and all other my trauel amongst you, in receiuing the grace that God offers ; and struiuing to bee such, as here you may find, that all the citizens of heauen must bee, euen men regenerate. So with my most seruent prayers to God for your prosperitie, I kindly take my leaue ; resting (so long as the ouer-weightinesse, and ouer-toylsomnesse of the place shall suffer) your Pastor,

WILLIAM WHATELY.

May 8. 1618.

THE CONTENTS OF THE BOOKE.

CHAP. I.

THe order of the word, and the doctrine of them concerning the necessity of regeneration. pag. 1.

CHAP. II.

The reasons of the point, in number foure. 6.

CHAP. III.

The description of regeneration. 13.

CHAP. IV.

The order of working regeneration. 26.

CHAP. V.

The effects of regeneration. 40.

CHAP. VI.

The principall graces, which by regeneration are wrought in the soule. 69.

CHAP. VII.

An exhortation to all to examine themselves, whether they be regenerate, yea, or no. 87.

CHAP. VIII.

A terror to them that are unregenerate. 95.

CHAP. IX.

An exhortation to the seeking of regeneration, shewing the meanes of attaining it. 101

CHAP. X.

A comfort to the regenerate. 115

CHAP. XI.

An exhortation to the regenerate, to cherish the life of grace, shewing the meanes of cherishing it. 129.

CHAP. XII.

An exhortation to the regenerate to propagate grace to others, shewing the meanes of propagating it. 139

CHART I.

CHART II.

CHART III.

CHART IV.

CHART V.

CHART VI.

CHART VII.

CHART VIII.

CHART IX.

CHART X.

CHART XI.

CHART XII.



THE NEW BIRTH:

OR,

A TREATISE OF REGE-
NERATION, &c.

IOHN 3.3.

*Verily, verily, I say vnto thee, vntlesse a man bee borne
again, he cannot see the kingdome of God.*

CHAP. I.

*Shewing the order of the words, and the doctrine of
them.*



FTER that the report of our Sauours
many and great Miracles, had cau-
sed many of the common people in
great multitudes to follow after
him; at length also a man of better
note and esteeme (though commonly the men of
most note in the world, are most backward to the
things of most vse for the soule), bethinkes himselfe

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of

of visiting, and conferring with him. This man, by Name, is called *Nicodemus*; by Place, he was a Ruler of the Iewes; by Degree, a Doctor; by Sect, a Pharisee; a generation of men, not so glorious in the world, for their faire out-side, as loathsome to Christ for their soule in-side. Now because the carnall regard of his worldly credit (the maine blocke that many times lies in the way of greatnesse, to hinder it from frequenting the poore and despised Schoole of Christ), made him vnwilling to bee seene, and accounted one of the followers of the poore Carpenter of *Nazareth*: hee therefore hides himselfe vnder the curtaine of darkenesse, and chuseth the opportunitie of the Night-season; by benefit whereof, hee might enioy some priuate communication with our blessed Sauour, vnobserved of his proud and spightfull fellow-Pharisees. His first salutation to Christ is formerly set downe, and hath in it a manifest demonstration of much respect and reuerence borne vnto him; for he doth acknowledge him to be a Teacher sent of God, and giues a iust reason of his such confession, from the great Miracles which hee had wrought, and did daily worke amongst them, beyond all possibility, either of ignorance or deniall. So hath our Sauour gotten a new Scholar into his Schoole, and therefore enters him (as it was fit hee should, though hee were for other learning a great Scholar) into the very A, B, C, of Christian Religion, and begins to teach him the first principles and rudiments of the doctrine of saluation. The points of doctrine, where in our Lord instructeth this Ruler and Doctor are two; in themselves easie enough, yet

yet the first and easiest of them goes much about his carnall and shallow capacitie. The first point is of the persons that shall be saved; the second, is of the causes of saluation and damnation. The former is in this verse propounded, and after to the thirteenth in more words discussed, vpon occasion of *Nicodemus*, his grosse and vn-Doctor-like obiection: for which grossenesse, hee being gently reprehended, giues Christ leaue to proceede in the second, without interruption, from the thirteenth verse to the two and twentieth. So then the words read, containe the very foundation and corner-stone, as I may terme it, of the doctrine of Christianitie, which Christ seekes to lay fast, in the heart of the honest-hearted, but (for all his great learning) ignorant *Nicodemus*. The words themselves draw vs to two considerable points in them; the prooffe; the doctrine prooued. The prooffe, Christs authoritie and word, deliuered in an earnestly-doubled asseueration; *Verily, verily, I* (whom before thou didst confesse to be a Teacher sent of God) *say vnto thee*. The doctrine prooued, is about the subject of saluation, or the persons that may, or may not attaine eternall life, laid downe in a conditionall proposition negatiuely, thus; *vnlesse a man be* (or if a man be not) *borne againe, he shall not see the Kingdome of God*. Of Christs vehement and repeated asseueration I will say nothing, but in that doctrine, whereof he sees cause to make so plaine and strong an affirmation, I will bee bold to dwell a while; because the knowledge of it is so exceedingly needfull, that without it, in vaine, and idle is all else that we can possibly know concerning God, or Christ, or the doctrine of

the Scriptures. Marke then, I pray you, this most necessarie instruction, and learne you (if you haue not hitherto learned) at this time, that which this ancient Teacher in Israel was first set to learne, that *No man can be saued, vnlesse he be regenerate*. No person, be he Jew or Gentile, Christian or Pagan, Pharisee or of other sect, Ruler or of inferiour place, learned or vnlettered, Doctor or of lower degree; no person, I say, of what Nation, condition, wit, knowledge, vertue or other excellencie so euer he be, can possibly see (that is, enioy), the Kingdome of God (that is the blissefull estate of heauenly glory), if he be not borne againe (that is made quite a new man, from that that hee was in his first birth): not (as *Nicodemus* too too grossely fancied) by a carnall re-entring into his mothers belly; but by a spirituall renewing of his whole man, in all the powers thereof. There is a totall, and absolute impossibilitie of any mans being admitted into the place and state of celestiall happines, vnlesse he be regenerate. Sooner may Angels turne diuels; men beasts; and beasts stones; & all the world iust nothing; then that any one vnrenewed person, shal haue entrance into heauen. Yea, as possible is it, that God should cease to bee God, as that any man, not made a-new according to the image of God, should be receiued into the blessed vision, possession, fruition of God; and of all vtterly impossible things, this is (if of such things there might be any comparison) one of the most impossible; that there should bee any communion betwixt God and man (by Gods participating his fauour and blessednesse vnto man), so long as man remaineth in the estate of his corrupted nature,

nature, not being created according to God, in righteousness and true holiness. It neither is now, nor ever was, nor ever shall be found, that any man should get within the gates of the kingdome of glory; vnlesse he haue first entred into the kingdome of grace, through the Churches narrow wombe of regeneration. A new birth, is absolutely needfull to an eternall life: and in a word, regeneration of perfect necessity to saluation. It were a matter euen very superfluous, to seeke more proofes, after such a testimony, of such a witnesse (or author rather) as Christ is. But the vnbeleeuing spirit of man doth stand in neede of ouer-abundant conuiction, in truthes of this straine. Wherefore I will a while stand to make good this point, and then (after explanation) proceed to apply it. First, we may reade *Ezechiel* crying out to the old Church, in these words, *Make you a new heart, and a new spirit, for why will you die, O house of Israel?* What more euident, then that this question doth take it for granted, that the house of Israel, the seede of *Abraham*, followers of the true God, professors of true religion, sealed with circumcision, admitted vnto the Altar, and participating of the sacrifices according to the Law, and worshipping the God of heauen, after the externall manner prescribed by himselfe: that these I say, (and therefore questionlesse none other) could not escape death, euen eternall death; death of body, and death of soule, if they got not a new heart, and a new spirit; that is, (the same thing being expressed in diuersitie of phrases) were not borne againe, as our Saniour pleaseth to tearme it. For this cause the same

Ver. 31.

Chap. 11. 14.

Prophet a little after, and in one or two places more, calleth vpon them, saying, *returne and liue ye*: so that but by conuerting, there is no lining, and conuersion and regeneration are alwaies and altogether inseparable: therefore life and regeneration must needs goe together; haue one, and haue both; misse one, and misse both. To the same purpose the author to the Hebrewes speaketh, in these words, *Without holinesse*, (and that no man hath but by being borne againe: for the image of God lost in *Adam*, is not recovered but by the new birth in Christ), I say, without holinesse, *no man shall see God*.

CHAP. II.

Shewing the reasons of the point.



Three testimonies are plentifully sufficient to confirme any diuine truth. But (because it will helpe much to conceiue of the point of regeneration, that wee doe well vnderstand the grounds of the impossibility of being saued without it); wee will therefore lay them downe also for further prooffe of the point. These are in whole, or in chiefe, foure:

4. Reasons.

First, the monstrous filthinesse of man in his first birth.

Secondly, the infinite purity and perfection of Gods nature.

Thirdly, the tenour of the couenant of grace, wherein the saluation of lost mankind is promised.

Fourthly, the fruit and end of Christs death and obedience,

obedience, whereby our saluation is deserued. For the first of these reasons. Man in his first birth, (euen every particular man, woman, and child, Christ Iesus alone excepted, who was therefore conceived by the holy Ghost, that hee might escape that pollution) is conceived in sinne, and borne in wickednesse, as *David* speaketh of himselfe. First, by imputation of the sinne of our first parents, which is ours; because they did it in each of our steads, in whom each of vs was then originally comprehended; and then by transfusion (because wee are branches of that bitter root), we are each of vs become sonnes of disobedience, subiects to the God of this world, slaues to sinne, captiues vnder the dominion and power of lust, hauing our vnderstandings darkened, and harts hardened: so that we can neither conceiue, nor receiue the things of God; but are led of Satan, at his pleasure, to doe his will, according as hee doth effectually worke in vs. In a word, wee are enemies to God, heires of death, children of the diuell, dead in sinnes and trespasses, doing the lusts of the flesh and of the minde, and by nature sonnes of wrath and destruction, one as well as another. A man in the state of corrupt nature, is nothing else but a filthy dunghill of all abominable vices: hee is a stinking rotten carrion, become altogether vnprofitable and good for nothing: his heart is the diuels store-house, an heape of odious lusts; his tongue is a fountaine of curling and bitternesse, and rotten communication; his hand is a mischieuous instrument of filthinesse, deceit, and violence; his eyes great thorowfares of lust, pride, and vanity; his feet are swift engines,

1. From mans
naturall fil-
thinesse.

Psalme. 51.

gins, mouing strongly to reuenge, wantonnesse and lucre; his life a long chaine of sinfull actions, euery later linke being more wicked then the former: yea it is but (as it were) one continued web of wickednesse, spun out, and made vp, by the hands of the diuell and the flesh, an euill spinner, and a worse weauer. He brings into the world with him, the kernell of all impiety and iniustice, euen an aptnesse and disposition to all the foulest acts, that lie within the possibility of his naturall strength and meanes to performe, either against the Lord, or against his neighbour; and an vtter vnaptnesse and inability to doe any thing (that in the true iudgement and estimation of God, who onely can iudge aright in this case), is, or may bee termed good, as answerable to his law. In his soule and body there lies the spawne of all wickednesse: of Atheisme, of pride, of vnbeleefe, of hypocrisie, of rebellion, of impatiencie, of hatred and contempt of God, and of his word, of indeuotion, of prophannesse, of ambition, of wrath, of filthinesse, of worldlinesse, of arrogancie, of selfe-conceitednesse, of murders, of whoredomes, of thefts, of periuries, and whatsoeuer thing besides, is hatefull to God, and contrary to his most holy law. He is wholly darknesse, wholly flesh, wholly and totally opposite to the liuing God; to whose law, hee neither is subiect, nor will, nor can be, till he be cast into an other, and a fairer mould, by the working of his spirit. Such a thing as this (my brethren), euen iust such a thing and none other, is a man, euen euery man; such an one am I, are you, are all, and each of all, the sonnes of *Adam*, that haue been, are, or shall

shall be, and that vniuersally, without any exception, as witnesseth the Prophet, saying, *They are all gone out of psal. 14. the way, they are all become unprofitable, there is none that doeth good, no not one.* All these words, and more then all these, or all that can be spoken by vs, falls farre short, of a full description of mans naturall sinfulness. For if the tongue it selfe (one poore and little member) may well be intituled, (as it is intituled by the pen of S. Iames) *1am. 3. 6. a world of wickednesse*; then alas, how many, and how great worlds of wickednesse, are included in this one little world of man? Now how should so foule, so vn-cleane, so polluted a creature, set his foote within the portall of heauen? How should such an heape of hel-lish lusts, and diuellish vices, bee receiued into that happie palace, and holy mansion place, of Saints, and Angels? What was the reason that the diuell could not tarie in heauen, hauing once been there? was it not because he had infected himselfe with sinne? with which, seeing all mankind are whollie poysoned, and couered ouer from head to foote, being of their father the diuell, nothing else but euen little diuels, differing from the great ones, not in substance and parts of corruption, but alone in the degrees thereof, (as a childe of foure or fūe yeeres, from a man of thir-tie or fortie): how can hee possibly finde any place in the kingdome of heauen? Thus therefore we conclude our reason: Sinne can haue no place, no dwelling, none intertainment in the kingdome of God. Man vnregenerate is nothing else, but a very compound, or bundle, of dirt and sinne. Wherefore man vnregene-rate, cannot possibly finde a place in heauen. And this is the first reason, from the sinfulness of mans na-ture.

2. Reason.
From the purity
of Gods nature.

The second followes, taken from the puritie of Gods nature. The Lord is a God of pure eyes, and can abide none iniquitie, yea the wicked and the workers of iniquitie his soule hateth. Hee is as contrary to sinne, as heate to colde, as light to darknesse, as any two contrarie things in the world can be imagined to be contrarie, and a great deale more too. For other things are contrary each to other alone in regard of their qualities. But the very nature, substance, and being of God, is contrary to sinne. For sinne is ataxie, disorder, confusion, a not being; and God is order, perfection, holinesse, an absolute, and a simple being. For holinesse in God is not an accident, but his very essence is holinesse, and he is after an inconceivable and incomprehensible manner, infinitely, and essentially, good, holy, and pure. Wherefore there can be no reconciliation, nor vnion, betwixt him and the sinner, till the sinfulness of the sinner be removed, and the image of God be formed and imprinted in him afresh. Euen as the poison of an Adder is contrary to the nature of a man, and the venome of a Toade extreamely opposit to his life: and therefore no force can compell, no wages hire, no Rhetorique perswade, no perswasion induce him, to lodge a Toade, or Serpent, in his bosome; so is it impossible that the most holy, pure, righteous, perfect essence of God, should admit into a societie of grace and glorie with him, the impure, filthy, loathsome, toadlike, serpentine nature of man. For though the infinit perfection & excellencie of Gods nature be such, that he cannot receiue any hurt or indamagemēt from sin; as a man is hurt by the poyson of a poysonfull creature: yet still withal, such is his excellencie, and the infinitnes of his power and goodnesse, that he can-

not

not but remoue farre and farre from himfelfe, al things whatfoeuer that are contrary vnto himfelfe. What fellowfhip can there be betwixt light & darkneffe? God and wickedneffe? How can things abfolutely and essentially contrary, be ioyned together in one? Seeing God is perfectly holy, and man (if we may vfe that epithite in this matter) perfectly finfull; either God muft become finfull like to man, or man holy like to God, or elfe there can be no gracious vnion and communion betwixt man and God. Now to imagine that God fhould become finfull, is the moft blafphemous and vterly impoffible imagination in all the world. Wherefore vnleffe a man be made holy, (that is to fay, be regenerate, or borne againe) he cannot fee the kingdom of God.

In the third place let vs perufe the couenant of grace, in which the Lord hath manifested his purpofes of goodneffe to the fonnes of men, and we fhall finde that it runneth along in thefe promifes: *I will giue you a new heart, and a new fpirit will I put within you: I will take away the flony heart out of your bodies, and giue you an heart of flefh.* Hence it is eafie to reafon thus, Whofoeuer is a ftranger to the couenant of promife, is likewise a ftranger from all happineffe, and from eternall life. Now vntill a man be regenerate he is a ftranger to that couenant. For why, that promifeth in the firft place a new heart, and a new fpirit: wherefore it muft needes follow, that vntill a man be regenerate, hee cannot be faued.

Laftly, let vs confider the end of our Sauour Chriffs death and fufferings: was it only to purge vs from the guilt of finne, and to faue vs from the pit of hell? was it not alfo to redeeme vs from this prefent euill world?

3. Reason.
From the tenour
of the couenant
of grace.

Exek. 36. 26.

4. Reason.
From the end of
Chriffs death.

that we being sanctified by his truth, might auoid the corruptions that are in the world through lust, and become a peculiar people vnto him, zealous of good workes. Doubtlesse had Christ gone about to ransome vs vpon other termes, he must haue lost his labour altogether. If Christ should come, and dye, for one man, ten thousand times; all those deaths should profit that one man nothing at all for his saluation, vnlesse he be made a new creature. For the death of Christ, though it be of force to reconcile mercie and iustice in God, yet is not of force enough to make God vniust, or to diminish any whit his infinite righteousness; which should be diminished (yea annihilated), if he should open the gates of heauen, to vnholý, vn-sanctified, vnregenerate persons: for then should he be a louer of the wicked, then should fooles dwel with him, then should hee haue fellowship with the vnrighteous, and communion with the darkest darknesse. Whereas the Scripture saith that he is light, and in him is no darknes; and that if we walke in darknes, and say, wee haue communion with him, we lie, and deale not truly. For al that are in heauen are loued of God, and haue communion with him. Wherefore such admittance of such men into heauen, can no more stand with Gods iustice, the it can stand with a mans life to be cast into the bottome of the sea. For this cause, it was neuer the meaning, or intentiõ of our Sauour, to open heauen to any, but to those whõ he would sanctifie, and by sanctification bring to saluation. And so we conclude the point in this manner: Whosoeuer is without Christ, cannot possibly come to heauen. For he is the way, the truth, and the life. Euery vnregenerate man is without Christ, for all that are in him are new creatures, hauing

hauing crucified the flesh, with the affections & lusts. Therefore no vnregenerate man, so continuing, can see the kingdome of God.

CHAP. III.

Containing a description of Regeneration.



O haue we demonstrated the truth of this necessary principle of Christian religion.

Now wee goe forward to explicate the same, and will endeavour to lay it open so *The explication of the doctrine, by shewing foure things.* cleerely, that euery man may be able (if

hee be willing to bestow the labour of trying) to discern of his own estate in this behalfe, and to say whether himselfe be regenerated yea or no. So will there be a ready way made, to that application of the doctrine which hereafter we intend. Now that this matter may be soundly conceiued of by you, it shall be requisite for me to enter into a discourse consisting of foure heads. First, to giue a description of regeneration. Secondly, to shew in what order, and in what degrees, (as I may terme them) it is wrought in the sons of men. Thirdly, to declare what effects doe follow vpon it, there where it is wrought. Fourthly, to set downe the most eminent of those graces, that are to be found in regenerate men. Of which foure I pray you reuiue your attention to heare in order.

For the first point Regeneration, (called also sanctification, and renouation, and conuersion, and repentance, hauing the three former names given it, in as much as it is Gods worke in vs; the two latter, in as much as we also being moued by God, doe worke to-

1. A description of regeneration.

gether with him for the accomplishing and fulfilling thereof; and fitly called a re-beggetting, because in it we are restored to that image of God, wherein we were at the first created: but now, by meanes of our corruption through the fall, are altogether destitute of it in our first birth). This regeneration, I say, seemes to me conveniently described in these or the like termes: It is a worke of the spirit of God, by meanes of the word of God, infusing holinesse into the whole man, for the glory of God in his saluation. I call it a worke, because it is so called of God himselfe, for wee are said to bee his workmanship, created in Christ, vnto good workes: and because to beget, is to doe; to bee begotten, to suffer; in the plainest discourse of naturall reason. Now this worke is in this description set out by all the causes, and by the subiect thereof. The causes are foure, all briefly named in the description. The efficient, formall, materiall, and finall. The efficient is double, principall, and instrumentall. The principall, the sole author (in whom remaineth all the power of working, and to whom all the praise appertaineth) is the Spirit of God, the Holy Ghost, the third Person in Trinitie. The same Spirit by whom our Sauour Christs Man-hood was conceived in his Mothers wombe, is the sole worker of this conception of grace in the heart of Christians. So doth our Lord himselfe instruct *Nicodemus* in the words following, saying, *That that is borne of the spirit, is spirit*: and before Saint *Iohn* had told vs, that beleeuers were borne, *not of blood, nor of the will of the flesh, nor of the will of man*; that is, not by any natural power, vertue, or strength, which is naturally inherent in them; but of God, that is, of the Spirit of God: wherefore in the New Couenant,

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Ephe. 2. 10.

vers. 6.

cap. 1. vers. 13.

the promise is made on this wise, *I will put my spirit in your hearts*: and in another place, *I will poure forth my spirit upon all flesh*. The spirit of God that rests vpon our Sauour Christ, doth descend frō him, vnto those that shall bee his members; at the same time implanting them into him, and imprinting his image vpon them. No Angell can change mans heart, no Angell can quicken the dead soule, no creature can breath into vs the diuine nature: but we are the workmanship of God, by his spirit created vnto good workes. This is the annointing oyle, that being poured vpon vs, doth consecrate vs vnto God. The holy Ghost himselfe (in a wonderfull and vndiscernable fashion, as the winde that bloweth where it lusteth) doth conueigh and insinuate himselfe into the man, whom hee will beget againe to a new life, and becommeth purifying water to cleanse him; and an holy fier, comming downe from heauen, to consume his corruptions, and refine him for the Lords vse. And yet the Spirit of God, that could work of himselfe, and without meanes, pleaseth not so to doe in this great worke: but of his owne free-will, makes choice for himselfe, of a fit and blessed instrument for that purpose; euen the Law of God, the whole doctrine of the Scriptures: which hee hath for that end, made knowne to the sonnes of men by his holy Prophets; and which hath receiued this high commendation, from the Diuine testimonie left in writing by *Danids* pen, that it is perfect, and conuerteth the soule. This doctrin hath two maine heads; the Law, and the Gospel: The former vsed by Gods Spirit, as a necessarie preparatiue; the other, as a proper & essential instrument in this busines. Wherefore the Word is called the incorruptible seede, which being sowne in

Psal. 19.

1. Pet. 1. 23.

2. Pet. 1. 4.

John 15. 3.

2. Cor. 3. 8.

the heart, doth by little and little grow vp to a new creature; and *Peter* tels vs, that by the pretious promises, we are made partakers of the diuine nature; and to his Apostles our Sauour vttereth as much, saying, *Now are you cleane by the word that I haue spoken vnto you.* There may be a question made, whither the Word of God read onely, may become effectually to regenerate? or whither it must want this efficacie, vnlesse it bee preached, as well as read? To which question, mee thinketh that this should be a true answer, that the instrumentall power of regenerating cannot be denied to the Scriptures barely read, though preaching bee not ioyned withall. For why? seeing the doctrine of the Gospell is called, the ministration of the Spirit, and it is the doctrine of the Gospell, when it is offered to the vnderstanding by bare reading; therefore it must follow, that in such case also, it may become the power of God to saluation, and the instrument of the Spirit to regeneration. The same precepts, promises and threats are by reading, deliuered to the mind of the man that readeth, or heareth the Word read; and why then should we thinke, that the Holy Ghost either cannot, or will not, worke together with them? Yea doubtlesse he can doe it when hee will, and will doe it then, whensoever he doth not (as often he doth not) affoord to men a possibilitie of enioying any other helpe then reading. Vnlesse the not being preached, could make the Word not to be the Law of God: I see no reason that it should bee thought vnable to conuert soules, without being preached. But withall wee must adde this, that the Word of God is made effectually by the Spirit, more often, more vsually, more ordinarily, to beget a new life, in the preaching (that is to say, the interpre-

terpreting and applying of it, by the mouth of a man, inabled and assigned to that worke) then in the bare reading: for the Lord hath appointed in his Church, Pastors and Teachers to be his Workemen, his Laborers, Dispensers of his heauenly mysteries, and Fellow-workemen together with him; that by becoming his instruments, to conueigh grace into mens hearts, they might become spirituall Fathers vnto them; and by attendance (not to reading alone, but also) to doctrine or teaching, they might saue themselues and their hearers. And when Christ himselfe was pleased to raise vp the dead world of the Gentiles, vnto the new life of godlinesse (and so to fulfill that which himselfe had foretold, saying, *The dead shall heare the voice of the Sonne of God, and they that heare it shall liue*). Hee commanded his Disciples to goe and preach vnto all Nations: will any man make himselfe so simple, as to say, he meant thus; Take the volume of the Law in your pockets, and draw it out, and reade a Chapter or two at a time vnto them? Nay doubtlesse, hee willed his Disciples to do that, which they had so often seene and heard him doing; whose custome was (as wee may collect out of the fourth of *Luke*, where one instance is recorded, to make vs conceiue his ordinarie practice), when he had read, to interpret the Scripture by him read, as there he did, saying, *This day is this Scripture fulfilled in your eares*: and after to apply it to the hearers, as in the same place, he fallies into the reproofe of their quarrellsomnesse against him, that would vpbraide him with the Prouerb of, *Physitian heale thy selfe*; amplifying his reproofe, with allegation of the examples of the Widdow of *Zarepta*, and the Syrian *Naaman*. So the Apostles could not mistake his meaning, when
himselfe

1.Tim.4.13.

Iohn 5.25.

Matth.28.19.

Prouerb.

himselfe had by constant practice gone before you, in doing what he bad them doe. And therefore it will not at all follow, that because the word read, is able to beget faith; either the ministers may content themselves vsually to reade it, without preaching: or the people vsually content themselves to heare it so; and not be carefull to seeke for the preaching of it. For of such absolute necessity, and of such excellent worth is regeneration, that it is needfull to seeke it, (and sinfull not to seeke it) not onely in some one of the most easie meanes that may sometimes procure it; but also in all the meanes (though neuer so painfull) that God hath appointed for it. Euery man may reade himselfe, yea must reade, if he can. This is a duty that might haue bene performed, without establishing of any ministry in the Church. But the Minister is, not onely to reade; but also to diuide the word of truth aright, to exhort, improue, rebuke, to speake to mens edification, exhortation & comfort; that he may be truly called a fellow-labourer with God, in y work of mens saluatiō. Shal we rest our selues satisfied in one thing, that may conuert? shall we thinke it enough to bee constant in one exercise, that may worke grace? Doubtlesse if wee doe so, our owne worldly wisdom and diligence shal rise vp in iudgement, and condemne our spirituall folly and negligence. Yea brethren, in things temporall, men stand thus affected: that as they will neglect nothing, that may promise them any furtherance to their good successe; so they will shew most care, and most earnestnesse, in that which they haue cause to thinke, will be most auailable for their purpose. Now without question, the word preached is more vsually, and more powerfully effectuell to regeneration, then
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the word read. The holy Ghost doth more often, and more mightily worke by the word interpreted, and applied, then by it barely repeated out of the booke. I thinke him not worthy to bee reasoned withall, that will stand in deniall of this matter. Reade the stories of holy writ, and search and see, if the examples of men by onely reading regenerated, bee not few, rare, seldom; nay scarce any where at all to be found: but on the other side, the examples of men by preaching made new, common, frequent, and vsuall. Therefore be it againe concluded, that he doth farre vnderalue the gift of spiritual life; which satisfying himself in the lesse vsuall, and lesse auailable meanes of working it, because it is most easie; pretermitteth the more auailable, and more vsuall, because he is not willing to vndergoe the paines, labour, or cost that it will require. And thus you haue the efficient causes of regeneration. Gods spirit as the chiefe, the word principally preached, as his instrument. The materiall cause is holinesse, that is the thing, in the working of which regeneration is conuersant: Holinesse (I say) the most admirable of all things in all the world: as farre surpassing wit, and learning, and riches, and other earthly vanities; as learning surpasseth ignorance, and wealth beggery. This is (as it were) the character of Christ Iesus, the image of God, the beauty, the riches, the strength, the life, the soule, of the soule & of the whole man: It is a very beame of the diuine light, called therefore by the Apostle, The diuine nature; it is the most excellent and worthy thing vnder heauen, or (of things incident to creatures) in heauen. It is that, that distinguisheth Angels from diuels; the Saints, from the damned Ghosts. Take away from a blessed Angell
his

his holinesse, he will become a blacke fiend of hell. It is (in a word) the best of all things that a creature can haue; without which nothing is worth the hauing; and with which the meanest condition is able to afford a man happinesse enough. This admirable thing, that can by no words be sufficiently commended, is giuen by regeneration; and therefore wee call it the matter of regeneration. Now holinesse is nothing else but this, a supernaturall power of withdrawing the faculties of the whole man from sinfull and earthly obiects, and exercising the same vpon God, and the things of God. This *Adam* had in his first creation, and that in such perfection as God required at his hand. This should hee haue propagated to his sonne; and his sonne, to his sonne, had he continued in his innocency: so that to him the same thing was naturall (and to his innocent posterity should haue been), which now to vs is about the power and course of nature to attaine; and therefore need wee to get it by a second birth, because wee cannot get it in our first birth. For the naturall man doth not conceiue in his mind (and consequently neither apply his will and affections to receiue) the things of God, as the Apostle speaketh: yea his minde is alwayes bowing and bending, after either bare earthly, or very hellish obiects: but because these things must be spiritually discerned, therefore the holy Ghost endues him with a new power of raising himselfe vp, from these base and filthy matters, vnto his Creator, the eternall fountaine and first cause of being and of blisse, even vnto the God of heauen; in comparison of whom, all things are lesse and worse then nothing: and likewise vnto the things of God, remission of sinnes, the fauour of God, communion

munion with Christ Iesus, encrease of holinesse; and the like to these, which are by an excellency called the things of God: because they are the chiefest of all those things, that he bestowes vpon the sonnes of men; and to the seeking whereof, hee directs them in his holy word, whereas else they would neuer haue sought them. This is the materiall cause of regeneration. The formall is, infusion, as witnesseth the Lord himselfe, saying; *I will poure vpon the house of Dauid, the spirit of grace* And in another place, *I will poure floods vpon the dry ground.* And Paul saith, *God hath giuen vs the spirit of a right mind.* For whereas some qualities are implanted in men by nature; some attained vnto, by their owne industry, and by vertue of certaine actions for that purpose performed; and some againe are wrought in the, by a supernaturall work of God: this gift of holinesse, is neither naturally descended vnto them, (as it should haue been, had their parents been innocent); nor yet attained by their diligence and paines, or by force and power, of any action done by them: but is put into them, by the spirit of God, working aboue and beyond, either their power, or the power of the acts that they shall doe, for the attaining of it. Let vs make the matter more plainly vnderstood by comparisons. The power of seeing, is naturally bestowed vpon all men in their very birth, and by the course of nature working in their mothers wombe. This power or vse of this facultie is altogether denied vnto some men, and they are borne starke blinde, as was hee of whom we reade in the Gospell. Christ with spittle made cley, and hauing anoynted his eyes, bade him to wash, and he returned seeing. We say now that into this man, the power or act of seeing was infused:

fused: for why by nature he could not see. The spettle, cley, water, had no such naturall force in them, as to worke the power of seeing in an eye, that through naturall indisposition, wanted it. Wherefore it must needes be infused, that is wrought in that person, by a supernaturall worke of God. So againe, Health is a qualitie; sicknesse (for example a burning ague) taketh away this qualitie of health. A man being so sicke, of such a disease consulteth with Physitians, receiueth portions from them, and recouereth his health: this qualitie now was acquired, or gotten by paines and industrie. For by vertue of some inherent qualitie in the medicines receiued, was this qualitie of health restored vnto the body. But a man that was sick of an ague in the time of *Peter*, sending to him receiueth a napkin from him, and by the receiuing of it is healed. This health was an infused health, for not any power inherent in the cloth, or deriued from the body of *Peter*; but a supernaturall worke of God, did procure that health at the presence of such outward actions. In like sort, Holinesse was to *Adam* a naturall power, or abilitie created in him, and with him, and immediatly accompanying his nature, or issuing from it. But the diuell robbed him of it, by taking that from him, and poysoning him with the contrary naturall impotencie of sinne, (for I suppose we may well call sinne, I meane originall sinne, a naturall impotencie, or a mischieuous and corrupt disorder in all the faculties). Wherefore it is requisite, that he recouer it againe, if hee shall be saued. Now the Lord of heauen pleaseth by meanes of the word (as it were by the spettle of his mouth making cley, to anoynt his eyes) to re-beget or recreate, this qualitie of holinesse in him; not that the word
hath

hath any natural inherent ability of working holinesse, no more then a napkin of curing an ague; but alone because the Lord sees it fit, in and with that doctrine to worke this worke, by a power immediatly and solely deriued from himselfe. So may a man by long study obtaine the science of naturall Philosophie, which is a qualitie, and an habit; but the Lord did please by his owne immediate power, to deriue this science into the minde of *Salomon*: and therefore his knowledge was an infused knowledge, and more excellent for measure and degree, then euer any man did, or could attaine by studie. So the power of speaking and vnderstanding any language, is a quality, which by study, or custome of hearing and speaking, a man may worke in himself: ; and he that by much labour and reading gets, for example, his Latin tongue, hath wrought this qualitie in himselfe; but the Apostles had the knowledge of speaking all, and by name the Latin tongue, put into them suddenly, by the immediate operation of the holy Ghost, and by vertue of a diuine worke, in an vnconceiueable manner working in their imaginations. So we call holinesse an infused qualitie, because the holy Ghost, by vertue of his owne hand, and by power immediatly deriued from himselfe, not by vertue of any power naturally dwelling, either in man, or in the Word, doth please, in and with the word to worke it in man. The spirit of life doth breathe it into those in whom it is, and they haue it by the meere efficacie of his diuine power, not of the meanes in themselves, considered. Neither yet must we neglect those exercises and ordinances, in and by which it pleaseth him to co-operate, and to conueigh vnto vs this grace; but rather must with all diligence apply our selues vn-

to

to them; that by making our selues subiect vnto his blessed will, we may likewise bee capable of this excellent worke of his. Though cley made of spetle, and the water of Siloah, had no such vertue in them, as to make a blinde eye see, and to turne the naturall impotencie backe againe into the power of seeing; yet the man that was borne blinde, was to vse that washing, and that cley: for else his disobedience to Christ, would haue depriued him of the diuine vertue of Christ, which vpon his obedience, shewed it selfe in healing him. So regeneration is not attaineable by vertue of any act or acts, that wee or any creature can doe; but it commeth from aboue, and is effected by an inconceiueable power of Gods spirit, (for it must needes farre surpasse the strength of a creature, to change the soule, and to cause a returne, from so miserable a priuation or naturall impotencie, as sinne is, vnto so glorious, blessed and excellent an habit, or supernaturall abilitie, as that holinesse is, into which we are transformed). But for all this, he that would haue the holy Ghost shew his infinite power in making such a change in him; must willingly submit himselfe to the doing of any actions whatsoeuer, wherewithall the spirit of God shall manifest, that it is his pleasure to ioyne, this his happie and powerfull working. And such is the formall cause of regeneration. The finall cause, or the end of it, is the glorie of God, in the saluation of the partie regenerate. For to speake truth, it were a shame and reproch to the God of heauen, to let a sinner (that is to say, his professed enemy) come into heauen: for this would vpbraide him with falschood, in regard of his word, and with want of holinesse and iustice in his nature. Now the Lord
cannot

cannot be so weake, as to doe any thing, that should giue him iust cause (to speake (as of God wee must needes speake) after the manner of men) of being ashamed thereof. Wherefore that he may with glory, and honour, and praise, and the content of his owne most holy nature, take thither, so many of the corrupted sonnes of *Adam*, as hee pleaseth to make vessels of honour; it is his will and care, thus to change their nature, and to renew them by his spirit: and so he obtaineth the fullest fulnesse of glorie that may be, in their happinesse; being for euer praised, by all his holy creatures, and (which more is) infinitely satisfying himselfe in the beholding of the excellencie of that great work of their blessednes, and the most pure and holy and admirable meanes, that hee hath ordained to bring them vnto it. And these are the causes of regeneration. The next thing mentioned in the description is the subiect of it: which is the whole man, in all the powers of the soule and of the body, according as the Apostle prayeth for the Thessalonians, that they might bee sanctified throughout, and that their whole soule and body might be kept blamelesse. And by this note it is differenced from all other changes, that may carrie any resemblance to it; they being all but partiall changes, either of the outside alone, and not the inside; or of some one power alone, not of all the powers: because indeed they are not fruites of holinesse, but either of hollownesse, and selfe-loue; or at best, of a bare and weake worke of illumination. And thus haue I performed the first thing intended, in describing regeneration; of which if any man demaund what it is? wee say it is a change, that is, a bringing of a new and (here too of a) contrary qualitie, in stead of the old that was

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before;

before; if who makes the change? the holy Ghost: if by what meanes? by the word: if in what manner? by infusion; that is, by the working of a proper and immediate vertue deriued from himselfe. If from what, and to what this change is? from the sinfulness of a man (which he receiveth from *Adam* successiue) to holiness. If wherein? in the whole man, soule and body, and all the powers of both: If to what end? to the glory of the worker, and saluation of him in whom it is wrought. O happy worke of an happy workman, by an happy instrument! and thrice happy that man, in whom this blessed worker shall vouchsafe to accomplish this his most worthy, and excellent, and onely blessed worke, to so worthy and blessed a purpose.

CHAP. IIII.

Shewing the order of working Regeneration.

2. The order of
regenerating in
four actions.



1. Shewing a
man his natu-
rall sinfulness.

Now I proceede to declare, in what order the Spirit of God pleaseth to performe this most admirable change: which is done in these foure actions, which I shall lay downe. First, the spirit of God working, in and with the Law, (but tempered with the Gospell) becomes a spirit of contrition, causing a man to see and feele his extreame sinfulness, and wretchednes, in so much that hee is euen wounded at the very heart therewith, and his sinfull and vnhappy estate becomes a wofull bondage & captiuitie vnto him. The Lord doth not alone raise vp miserable terrors of conscience in him, in regard of some one or more grosse offences that he

he hath actually committed, (although often hee maketh these very terrors, a meanes of making himselfe a passage to enter in at), but hee opens the eyes of the minde, to see the very mud and filth of the soule, that lay at the bottome before vnscene and vndiscerned. The Spirit conuinceth him of sinne: It shewes him that generall wickednes and sinfulness of his nature, whereof we spake before. Now he feesles his vnbeliefe, pride, ignorance, hypocrisie, and other heart-corruptions. Hee iudgeth himselfe worthy to be destroyed, not alone hauing a sight of his own inability to escape damnation: but likewise of the iustice of God in damning him, so that hee doth euen stoupe and yeeld himselfe thereto. Whereas before hee was aliue without the Law, not hauing the true knowledg of it, now the Law comming in the sound power and working of it, through the strength of the holy Ghost; causeth that he becomes dead in his owne sense, and apprehension: but sinne becomes aliue to his sense and feeling; and hee perceiuing the strength, force, violence, and mischieuousnes of it, more then euer before, now cries out with the Apostle, *O miserable man that I am!* and now confesseth that he is carnall and sold vnder sinne, as the same Apostle did, in the same sense of his naturall wretchednesse, which the comming of the life of grace had brought with it. Thus the death of sinne begins to be changed into life, in that it is felt and discerned. For the very first working of this new life, must needs be a feeling of the old death in sinnes and trespasses: Not (I say) alone of his death in hell, in regard of his deseruing the torments thereof, but of his death in sinnes and trespasses, of his vtter inability to do any good thing, of his vtter emptines of all heauenly graces,

ces; of his extreame slauerie to vngodlines, and vnrighteousnes, and all the lusts of the flesh; and of his perpetuall and vehement pronenes to all abomination and wickednes. There is often (I confesse) a work, and a very terrible work, of the Law & the naturall conscience together, procuring most extreame and hideously-bitter pangs, and hellish agonies in the soule of man; where the spirit of regeneration neither is, nor euer shall be: this being alone a fruite of the spirit of bondage, not of the spirit of grace. And oftentimes againe, the spirit of sanctification comes into y^e soule, together with this spirit of bondage, making a violent entrie, and by maine force breaking open the heart, formerly locked and barred against it; and so beginning this sauing worke of holinesse. But terrors of conscience, which may be in all vnregenerate men, (because they are already in all the damned, into whom no part nor peece of regeneration can enter) is farre different from this first degree of the worke of a new birth. The sanctifying spirit, laies the filthinesse, not alone the danger of sinne, before the eyes of the mind. It causeth a man, not alone to be in extreame anguish, because he feares he must be damned: but euen to loathe and abhorre himselfe, and to be very vile in his owne eyes, because he knowes hee hath deserued to be damned: and that so foule a thing as sinne, (wherewith his Maker hath due cause to be so much displeased) doth not alone abide, but raigne and command in him. Wherefore hee doth euen lie downe at the foote of the throne of Gods iustice, and in a most ardent abhorring of himselfe, doth subscribe to the righteousness of God in his owne feared destruction; hauing nothing in the world to say for himselfe (as of himselfe), why he should not be destroyed:

stroyed: and not so much as a tittle of a word to obiect against the perfect and exact equitie of the liuing God, if that he should destroy him. Sinne, I say sinne, not alone the punishment of sin, but sin it selfe, is discovered vnto him: hee sees its loathsomnes and vilenes; he sees its strength and violence; he sees his owne totall defilement; hee perceiues himselfe throughly, and throughly polluted with it: and cries out bitterly, Ah what shal I doe! not only, nor so much, because I shall be damned; but because I am so wicked, so sinfull, so contrary to God, so rebellious against him, so very a traytor vnto him, and so vtterly vnable to mend these woful disorders of my soule. These be his groanes, these be his plaints, and his cryings out are of his wickednesse and iniquitie, wherein hee was conceiued, wherein hee was borne, wherein hee hath liued; and whereof now he perceiueth not so much as one part of his heart, or of his life, to be cleane, and vnspotted. This acknowledgement and sense of our sinfulness, is the very first beginning of holinesse. The vnregenerate often sees and feeles his damnation; the regenerate alone his sinfulness, the miserable deprauation of his nature; the vtter, totall, odious, pollution of his whole man; being so loathsome, that hee sees God cannot chuse in iustice but detest him, and for any thing that is in himselfe, for euer reiect him. This apprehension of sinfulness is mixed alwaies at first (at least often) with the feare of Gods wrath and vengeance: but it doth so temper and allay that feare, as the bitternes thereof, carries not the soule furiously to contend against God, as else he could not chuse but doe. For his hatred is not stirred now against God, whom in truth (by vertue of a secret, vnfelt, and vndiscerned hope, that the spirit of

2. Against
desire of hol-
iness with re-
mission of finnes.

God hath created, and doth vphold in him) he loueth, and honoureth, though he be more then half in doubt, lest hee may destroy him : but alone against himselfe, his wretched hatefull selfe, that is so intollerably wicked and naught, that he can see no cause, but that the Lord should glorifie his equitie and iustice, in damning him. And so much for this first worke of regeneration : the second followes it close at the heeles, and is nothing else, but an earnest desire of attaining holines and vertue, together with remission of sinnes, and the fauour of God in Christ Iesus. For you must conceiue the partie that is now in regenerating, to haue a generall knowledge of the doctrine of the Gospell, and a generall assent also to the truth of it : this doctrine being (as I said before) an instrumentall cause of regeneration. But now the generall knowledge begins to bee made speciall, and the man touched with a sense of sinne, is moued also with a most vehement longing after grace and mercie ; not alone to pardon his sinne, but also to heale his soule of it, as of a desperat wound, which he seeleth to be most smarting and mortall. So hee cries out, who shall deliuer me from this body of death ? No hungrie man did euer, with a more eager appetite, with for meate ; nor thirstie man for drinke ; nor couetous man for money ; nor ambitious man, for aduancement, then hee now longeth to be reconciled vnto God in Christ ; to haue his soule nature made cleane, his wofull sinnes forgiuen, his abominable corruptions remoued, and killed, and holinesse planted in their roome. Oh how faine he would be holy ! O how faine would hee be humble, faithfull, obedient ! how faine he would belecue in, loue, feare, serue God ! but, ah wretch that he is, he cannot : Woe, woe, vnto him, he

he cannot. O, how shall hee be able to preuaile against these vile disorders of his heart, and life? how shall hee doe to be lesse sinfull, and more righteous? These be his thoughts, these his wishes, these his groanes: hee findes so great a misse of nothing, as of the pardon of his sinne, and the graces of the Spirit of God; and if he had that bestowed vpon him, were he a beggar, a prisoner, a slaue, any thing; yet he should seeme to himselfe an happy man: and, ah Lord, (thinkes he) that thou wouldest be pleased, for Christ his sake, to forgiue my wickednes, and to heale my nature. Now the thirst that hee had after the things of this world, is wonderfully cooled; and, (as a man in a burning fit of an ague, makes no reckoning of his fine cloathes) hee doth almost put off all those desires, and poore or not poore, esteemed or not esteemed, it is no great matter; but that he might be accepted into the fauour of God, and haue his sinnes pardoned and subdued, and his vnholly nature made holy, that is all in all within him. There is to be seene in vn sanctified men, in case of terrors of conscience, (which sometimes do lie long vpon them) a great desire to be free from the insufferable euils they see comming vpon them. For, who can make question, but that *Judas* would faine not haue been damned? or, that the damned in hell haue not a wonderfull desire get out of their torments? this being one maine aggravation of their pangs, that they cannot but desire, to be deliuered out of those euils, which they cannot escape. But they, not hauing the supportation of the Spirit of God to vnderprop them with hope, doe vanish in these desires, and lose the fruit of them for lack of a kindly working of them towards the Lord: for they be not lifted vp to heauen-ward. But the man that

is now in framing a new, (being sustained with the fore-mentioned secret hope) hath vehement and settled wishes, fixed and fastened in him; whereby hee thirsteth after the grace of God, not alone to saue, but also to amend him. So the desires of the sanctified arising from the spirit, are differenced from the desires of the vn sanctified, that are meere fruits of nature, (which would faine be wel eased of an heauie burthen) by these two things: First, that they are directed vnto God, whereas the other are rousing and confused desires. Secondly, by their being set, alwaies, as well (often as much, sometimes more) vpon holinesse, as vpon freedome from punishment: vpon the getting of vertue and goodnesse, as vpon the getting of an heauenly kingdome; whereas the heart of the vn sanctified is so taken vp, (when he must needs feele it) with the sense of his misery and punishment, that hee cannot haue while to settle any part of his longings, vpon the renewing of his soule by grace; and so farre is the worke of a new birth well proceeded. The poore dead man, being so far awakened out of his senselesse death in sinne, that with great disquietment he feesles it, and with heartiest workings of his soule doth couet to come out of it: which last I take to bee the hungry and thirsting after righteousness; noted by our Sauiour as a blessed note of blessednesse. In the third place, there is dropped into him the spirit of grace and supplications, by which hee is at length imboldened to goe vnto God, and in some solemne and expresse manner, to vtter his confessions and petitions; which before (perhaps) for some good space of time he could not dare to doe. For the former two workes of grace doe often (a great while together) shew themselves in
sighes

3. The spirit
of Prayer.

fighes and grones, and sudden & strong eiaculations,
& secret & vndissembled boylings vp of desire, in deep
wishes & longings, afore the poore sinner can take so
much hart to himselfe, as to make a formed and settled
prayer vnto God. But after the working of these moti-
ons some while, he puts vpon himselfe the resolution of
the King of Nineuch, and saith within himselfe, Let *Ionab. 3.*
me cry mightily vnto the Lord of heauen & earth; his
mercies are infinite, who can tel, but that he may haue
mercy vpon me, that I perish not? (so is his secret su-
staining hope, now formed and fashioned into the
right proportion of a sauing grace, and shewes it selfe
manifestly within him), hee saith to himselfe, there is
hope concerning this thing; and therefore I will cry,
and continue crying, and let the Lord doe what hee
pleaseth vnto me. Then downe vpon his knees he falls,
and with his hands and eyes lifted vp to the throne
of grace (yet almost afraid and ashamed to looke thi-
ther, and therefore ready often to rise vp, and start
backe againe), he dares at last to poure forth his la-
mentable confessions into Gods bosome; whom now
hee hopes hee may haue leaue to call Father, though
(alacke) hee haue been too too vngracious a child.
Thus he proceeds to arraigne and accuse himselfe; ac-
knowledging (for which hee hates himselfe, because
it is so plaine that he cannot but know it), that he hath
sinned in such and such, and such and such particulars;
and that he hath a most filthy heart, as full of wicked
inclinations and thoughts, he thinkes verily, as the sea
it selfe is full of water. Wherefore hee passeth a very
sharpe sentence vpon himselfe, and that also very
sharpely; plainly saying, with an inward assenting of
his very soule, that hee is fully worthy of all those
plagues

plagues and punishments, which the Lord hath threatened in his word, and will execute in hell; and that it should not be in the least degree iniurious; if God would not be mercifull vnto him: for ah! how vnfit is he to receiue mercy? But yet withall, he takes heart in the most humble abasement of himselfe, most earnestly to call, and cry, and beg for mercy, and forgiuenesse, and for the worke of grace, to change his nature from that loathsome disposition which troubles him: now it may be, by the working of hope, hauing his heart so much softened, that teares (before stopped vp by that binding force, that strong and secret sorrowes shew themselues to haue in mans heart) doe euen begin to flow forth from him, to adde (if it might bee) a greater seruor vnto his prayers. And if at first, second, third, fourth, and (it may be) many more times, he seeme to haue cried in vaine; because noae answere commeth, but heauen it selfe seemes strongly stopped vp against him: yet hee goes againe still to the same throne of grace, againe reckoning vp the same, and (if he can also) new sinnes, againe bewailing them bitterly, and heartily imploring both pardon and help againe. This is to come vnto Christ Iesus heauie laden, as our Sauiour comfortably inuiteth vs; this is to seeke God while hee may bee found, and to call vpon him while hee is neere, as the Prophet exhorteth vs. Which hauing done, he knowes not what to doe more; and therefore euen casts himselfe vpon Gods goodnesse through Iesus Christ; and knowing that in him (the Son) the Father is well pleased, he strives to rest in him, continuing to knocke, continuing to seeke, because his heart giues him, y^t at last he shal not faile to find acceptance. And this spirit of prayer seemeth to me so proper to
the

the regenerate, that it cānot any way besal the vnregenerate: who when he seeleth not his misery, doth but multiply idle words in seeming to pray, when he seeleth it is so wholly drowned and swallowed vp thereby, that he cannot runne vnto heauen for helpe. But with the regenerate, prayers and supplications are alwaies found, and a continuing therein also, how many bitter repulses soeuer he suffers at Gods hand; as often he doth very many, the Lord either deferring or making more speed to answer, as hee sees most behoofesfull for the profit of each of his seruants; and proportioning the fruit of his grace this way, to his knowledge of their ability and fitnesse to receiue an answer, or to brooke delayes. It must not be denied, but that the man that neuer shall be regenerate (in the griping and twinges of his accusing conscience, through the working of the law, and the bare illumination of the spirit) may come so farre, as to roare out his *Lord haue mercy vpon me*, very often: yea, hee may by perswasion and entreatie of friends, be brought to reade some good prayers out of a prayer-booke: yea, to be glad to haue an other pray for him, in his owne hearing; and in some sense also, to ioyne with him: yea more, by frequent perswading, vrging, teaching of some godly man, he may be drawne to pray for himselfe; but yet still the spirit of prayer is absent, in that he doth not finde himselfe by an inward moouing of his owne heart inclined (in the midst of his griefes and feares) to betake himselfe (to God for helpe, by calling vpon his name. And (which is a maine obseruation in this matter) if he pray, he prayes almost altogether for pardon, and for fauour, little for grace and holinesse; whereas the Christian man, (by a secret drawing

ing of his own inward soule, wrought by this regenerating spirit) comes vnto the Lord with his requests, begging grace and holines, with no lesse earnestnesse, then remission and saluation. Yea, and hauing once begun this course, he finds so much refreshing thereby, that he cannot but continue to doe it, euen sometimes with much struggling against, of his own hart, through feares and doubtings thereof. So it is one thing to bee perswaded to pray by men, and to doe it for ease sake; another thing to be inclined vnto it, by the priuate and secret working of the Spirit. One thing to beg for pardon, not much minding amendment; another thing to crie for the helpe of God to reforme ones heart and soule, as well as his free fauour to pardon former offences. An vn-sanctified man, by benefit of Christian acquaintance, in long and heauie terrours, may come to the one of these; to the other, alone the Spirit of sanctification can leade one. To which passe, when the heart is once brought at length, the fourth act of the Holy Ghost doth plainly shew it selfe; for it becomes a spirit of adoption within him, the very earnest penny of saluation, sealing vp vnto him the fauour of God, the pardon of sinne, the attaining of life; and by a new (and in truth considering the difference of former times) a strange worke, perswading him, that God is reconciled vnto him, and hath accepted him for his childe. As it made him able to take vnto him words, and goe vnto the Lord, crauing to bee accepted graciously: so it brings him word againe from God, that he shal be, yea, that he is, accepted graciously; and answering him (euen as, one would say, with a sensible answer in the midst of his prayers oft-times) so strongly and vndoubtedlie
 * Sures him of his being heard, that hee makes, for the
 time,

4. A persuasion
 of mercie, bring-
 ing a resolution
 of obedience.

time, no more question of it then whether he liues yea, or no. From which assurance of spirit (hauing tasted the sweetnesse of Gods Grace, and felt how good the consolations of his Word and Spirit are) he growes resolute in his very soule, for the time to come, in all things, to please God, and finds a new kind of disposition, inabling him to auoide euill, and doe good; so hauing put his necke vnder the gentle and easie yoke of Christ Iesus, hee finds rest vnto his soule: and thus is Christ formed in him, and he transformed into a new creature. For this firme purpose of will to please God in all things, is so manifest, and euident, and sensible a worke of grace; that now we may say, this act of regeneration is growne to some good ripenesse, and euen now perfected in him: before he was in making a new man; but now he is made new: now he is begotten againe, and become a sonne of God, and heire of his kingdome, and fellow-heire of Christ. I know that it may befall an hypocrite (lying vnder the burthen of a terrified conscience, which may be totally and perpetually separated from regeneration, and regeneration from it) by the diligent inculcating of the comforts of the Gospell, and the earnest labour of some Christian and godly men (that in such case would faine speake peace), to bee brought (because they are told, there is none other way of comfort) to a purpose of neuer committing such and such grosse sinnes, as they are accused of in their owne soules; and to some promise of amendment of life: but this is rather a resolution forced vpon them by striuing of others, hereupon promising comfort, then a thing growing in themselues, out of the sense of the louing kindnesse of the Lord their God. Whereas a Christian finds somewhat within him.

him, inclining him, and making him to say within himselfe, and euen little lesse then to sweare and vow with *Dauid*, that hee will surely keepe the righteous iudgements of the Lord, and that in all things, and for euer, to his dying day. And thus is the worke of regeneration brought to some perfectiō, thus doth the holy Ghost mould the soule of a man into a new fashion; thus doth hee stampe vpon him a new image, and as you would say, the very lineaments and proportion of God his Father, whom in a sweete likenesse (that makes him amiable to God and Angels), he begins to resemble. Onely my brethren vnderstand you one thing for the better conceiuing of all that hath been spoken. There are two sorts of regenerate men in the world. Some it pleaseth God to call to himselfe, euen very betimes, dropping pietie and grace into them, almost together with their mothers milke (by benefit of that great fauour of God, holy and Christian education), and that euen in certaine insensible degrees; so that they cannot so easily name the beginning and progression of this worke. In these all the forenamed things are most manifestly found (for in truth the working of them doth not cease, till life cease); and that so, as sometimes the one of these workes of grace is more strong then the other. Sometimes they find a more sensible abasement of themselues within their owne hearts, out of the apprehension of their sinfulness; sometimes desires and prayers are more vehement; sometimes a comfortable resolution of pleasing God, doth more mightily stirre in them: yet because of the early working, and that they were wrought in a still manner by very small degrees, the worke did almost goe beyond obseruation; and they cannot so distinctly tell when they began to be

be abased, when to be raised vp. But there is another sort of men regenerate, who did liue a long time in vnregeneracie; yea perhaps also in profanenes, and notable and notorious wickednesse, (for oft it falleth out that the Pharisees and Scribes make lesse haste to the kingdome of heauen, then the Publicans and sinners, I meane that the grosse offenders are sooner regenerated then the ciuill liuers). Now for such men, it pleaseth the holy Ghost many times, yea most times, to worke these foure fore-rehearsed workes, very distinctly; making as it were some euident pause, betwixt each of them, and grace goes forward in them, euen step after step, in the manner that hath been described. Most times, if not alwaies, (the difference of their former life, when they were but dead, making the matter euident enough), they can name, when, and where, and by what meanes, the Lord began first to lay them low, to pull them downe; and (as they say, in nature corruption and generation goe together) to kill their old man by terrors; till being so slaine, he had in a calmer manner shewed them the filthinesse and loth-somnesse of it. They can tell, what longings they felt before they durst pray; and what adoe they had to bring themselues to pray; and then, how long they continued praying, before they were answered; and lastly, when that sweet tidings came, that rauished their soule with ioy, and made them so inamoured of Gods goodnesse, that they euen made a strong couenant with him, to walke in his waies and keepe his iudgements. All these things (I say) they can tell well, and nothing doth them more good, then to recount with themselves, this mightie act of the most high; whereby their soules (with as great a miracle as once *Laza-*

his body) were raised vp from the rotten graue of sinne, wherein they lay (wrapt vp in the winding sheet of hardnesse of heart, and blindnesse of mind) stinking and putrifying; & (as a carcasse crawleth with wormes) swarming with those noysome lusts, that are able to poyson vp an honest heart.

CHAP. V.

Shewing the effects of Regeneration.

3. The effects of
regeneration,
which are foure.

And so haue you (brethren) the order, and (so farre as may be collected out of scripture) the manner of the bringing to passe of this most excellent and wonderfull worke, of a new begetting: by the most excellent and wonderfull begetter, the Spirit of truth: and by that excellent and wonderfull seede of life, the word of truth. Now I will declare vnto you (that which is the third thing I promised) the effects that follow hereupon. Not euery particular, (for who can name them? the life of grace abounding in multiplicitie of actions and operations, (as it were eating, drinking, breathing, grieuing, struiuing, smarting of the soule) as the life of nature); but alone some principall, and most eminent; by the seeing of which in it selfe, the soule of the new borne babe of Christ shall haue cause to receiue much comfort. The principall effects therefore of regeneration are, these foure. First, a spirituall combat. Secondly, a good life for all this combat. Thirdly, a knowledge of that good estate, whereinto the regenerate is translated. Fourthly, Spirituall growth in those graces, that at first were but weake
and

and feeble in the regenerate. For alack, an infant is a very tender thing, and so are Gods infants.

For the first of these: No sooner doth a Christian *1. The spirituall combat with* begin to draw the breath of this new life, but he findes himselfe called to fighting euen in the very cradle (as I may so speake, and as they fabled of that renowned heathen man). He stands in a pitched field of enemies, so soone as he can goe vpon the seete of his soule; and there hee must neuer cease giuing and taking blowes, till hee cease to be in this lower world. Although indeed there be some intermission, and relaxation of the strength and furie of the encounter, as it pleaseth the Lord (that knowes all things) to temper them to his strength, and direct them to his good. First the diuell *1. The Diuell.* begins to play his part with him; and finding him gained out of his hands, and pulled from vnder his tyrannie, musters vp an armie of tentations, wherewith at least to annoy him; if hee cannot (as hee cannot) preuaile to bring him backe againe to his seruitude and thraldome. For when the strong man armed kept his house, all things were at quiet vnder him: but when he seeles himselfe bound, and cast out, and his house rifled by a stronger then himselfe, then it must needs follow, that hee will bestirre himselfe, and lay about him with all the power that he can make. So now the poore Christian (though perhaps but an infant in grace) is violently assailed by Satan, (according to his nature) with extreame rage and subtiltie. And if it haue so falne out, that the Spirit of God was faine to batter downe the height of his heart, and make passage for himselfe, with horrible feares and terrors; then Satan labours often to reuiue those terrors, and by infinit cauils and obiections, to make him euen despaire of

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his

his saluation. There is none end almost of the diuels striuing in this case, but hee will labour continually with new doubts and obiections, to call his saluation into question; and to make him thinke, that hee shall neuer enjoy the quiet possession of his heavenly inheritance. Yet against all these, the Spirit of God so strengthens him, that by vertue of the gracious promises of God, and by the power of constant prayers and supplications, he supports himselfe, and still continues to rest himselfe vpon the free goodnesse of God in Christ, notwithstanding all these obiections and shakings. Neither yet will Satan rest here, but is further troublesome vnto him, by stirring vp innumerable vile suggestions, to draw him to the committing of some most notorious sinnes, perhaps worse then euer in all his life before; and for his old corruptions, he ceaseth not to prouoke and incense them, with all vehemency, that he may driue him into lewd and hatefull practises of sinne. But against these suggestions also, he fighteth resolutely, much indeede vexed and disquieted with them, but still reiecting & abhorring the, and beating them back by the word of God (which is his sword), & by constant supplications; whereby still he settles his soule firme and fast in his holy purposes of obedience. I confesse, that the diuell is a common enemy to all mankind, both sanctified and vn sanctified: and therefore the vnregenerate also are much molested with him oftentimes, when hee growes exorbitant, and seeketh to pull them (by the strength of vtter despaire), as it were quicke into hell, and to make them kill themselves, or doe some other most grosse and vnnaturall crime. But Satan is not willing to deale so roughly with them, if he could chuse; for he stands euer in most danger

danger of losing them, when hee carries himselfe towards them, in so hard a fashion. Wherefore he rather flatters, and faunes, endeavouring to rocke them asleepe still, if hee can, in the cradle of securitie and presumption. Neither will he storme thus, but when he sees his advantage in regard of some bodily crosse or distemper; or that he sees the Lord will needes awaken their sleepe consciences. But for the poore Christian, hee would not giue him rest, no not for a day or two, from the most horrible feares, and from the foulest tentations, whereto his corruption giues any passage, or from others more hideous; especially if hee see him weak, scrupulous, and iniudicious, then hee makes vse of such ignorance and weaknesse; and will neuer finde time to make an end of vexing him, but that the Lord himselfe doth please to sound a retraite. Indeede the Lord, by this meanes to keepe downe his pride, and ouer-master his strong corruptions, doth giue much way to Satans rage: but so still, that he forgets not to refresh him, with seasonable aide of his spirit of prayer, and with the strength and comfort of his holie word and promises. And in these termes stands hee with Satan, euer (almost) assailed and incumbréd by him. And besides this, the flesh also, as a more dangerous ^{2. Of the flesh.} enemie, though not so violent, steps forth to incounter him. For though by grace it be wounded and mortified, yet is it not quite and cleane taken away and remoued. Wherefore the corruptions of his heart also grow violent in him, lusting against the spirit, and with a kinde of insinuating and secret inclination, carrying him forward to all the former lusts of his ignorance, and perhaps to some that are more loathsome and abominable. Now vnbeliefe, passion, lust, re-

uenge, wantonnes, worldlines, and all the old distempers, will be mouing in his soule: and hee shall finde himselfe euer and anon, little lesse then ready to yeeld vnto them, and to be quite ouercome by them. But the spirit, in this case, reuiueth it selfe also, and lusts against the flesh; stirring vp good motions against the bad, and holy desires against the vnholly, and vertuous wishes against the vitious, and heartie prayers and requests to God against the sinfull inclinations of the euill heart: so that at length his godly purposes grow strong, and hee remaineth resolute, not to worke wickednes, for all his earnest pronenesse thereunto. Thus the regenerate findes himselfe strangely diuided within and against himselfe: Sometimes hee would be sinfull, and commit such and such wickednes; and yet againe, hauing better thought of the matter, hee would not. At other times hee would cast away all sinne, and faine performe all good duties with all constancie: but hee findes something within, resisting and rebelling, and hee would not be so good. But still in conclusion either sooner or later, the sanctified part gets the better of the vn sanctified; the desires and purposes of goodnesse, preuaile against the desires and purposes of euil; and hee is setled in the holy determinations, that the spirit of God doth leade him vnto. His heart is euen a pitcht field of contrary desires; the bad often grow very strong and vehement, and able almost to overthrow and chase away the good. But the good gather head againe, and beate backe the bad; and by the spirit hee mortifies the flesh, and by the word of God and prayer subdueth and crucifies those carnall affections of his. I confesse there is a miserable stirre, & a troublesome discord, in the soule of an vn sanctified man, be-

twixt

twixt the light of the conscience, and the corruption of the will; this haling him forward to diuers wickednesses, and that drawing backe: but the difference betwixt the naturall combat, and the spirituall, is so manifest, that no good man, which hath felt them both, can chuse but see how to distinguish them one from the other. Indeed they are evidently distinguished in five things: 1. In the faculties that oppose each other. 2. In the things about which they quarrell. 3. In the motiues of the opposition. 4. In the meanes of resistance. And fifthly, in the issue thereof. First, in the vnregenerate the will is wholly carried after sin, alone the conscience makes a clamorous gainsaying, and suffers not the will to goe on in its euill courses vncontrolled. He would with all his heart commit wickednes, but hee dares not: not so the regenerate. In him not the conscience alone stands out against sinne, but the will it selfe is diuided, in part hanging one way, in part another. Hee would not doe euill, not alone hee dares not; and the act of the will setting against its owne corruption, by its owne holinesse, is farre different from the act of the conscience, opposing the will that remaineth wholly corrupted. See it in a comparison: An hungry dogge hath a strong appetite to be deuouring some meate that stands before him: but at the same time he sees a man standing by with a cudgel to strike him if he touch it. Now his appetite is altogether to the meate, but he is feared and ouer-awed by the sight of the man that is ready to strike him. So is it with the vnsanctified man, sinne is his foode, his will is wholly carried to it; but the conscience holds as it were a cudgell ouer him, threatening to strike, if he taste. Wherefore, what with a full desire he would do, he forbear

The difference betwixt the combat of the flesh and spirit, and the opposition of the conscience & the corrupted will, in the vnregenerate.

beareth in act to performe, affrighted by those clamours. But now a man diseased, sees some foode to which his appetite inclineth: but he knowes it hurtfull for his body, and therefore, though his will, drawne by his senses, sometimes moue him to be tasting; yet the same will, informed by reason, doth preuaile in him to be vnwilling, and out of such vnwillingnes to forbear. So is it with the godly man: His will stands to sinne, for the pleasure or profits sake in some part: but being better taught by Gods spirit, of the sinfulness thereof, his owne will checks it selfe, and hee sets vp his resolution not to meddle with it. So is this point of difference made plaine; not to be willing to doe is another thing, then not to dare. In the former the will bridled and holdeth vnder its owne inward motions, and not alone the outward act: in the latter the motions of the will haue a free scope, but alone the outward act is restrained. Further, in the things whereabout the stirre is, they differ very much. For the conscience of the vn-sanctified, makes resistance to their will, alone (vnlesse in case they be vnder terrors of conscience) in some more grosse, notorious, palpable, and vnaccustomed sinnes; which are commonly ioyned with shame and reproch in the world, and are not likely committed but by those that are infamous amongst men: as in periurie, murther, adulterie, theft, false witnesse bearing, and such like. For smaller euils, and such as the world little accounts of, though knowne and confessed to be sinnes, the naturall conscience is content to dispense, and dawbe, and dally, and giue easie way to the doing of them, vpon a thousand fond shifts and pretences: but now the regenerate mans wil (so far as it is regenerate) is in combat against its owne vn-sanctifiednes,

sickness, about euery knowne euill, the little as well as the great; that that is allowed in the common practise of the world, as well as that that is disallowed. For of him it is truly said, that hee worketh none iniquitie. Thirdly, the naturall conscience vseth the motiues (or restraints rather) of feare, of shame, of danger amongst men, at the best and most, of destruction and damnation from God: and by threatning these things, (sometimes somewhat terribly) it ouer-aweth the motions of the will, from consenting to act, though not to desire. But in the regenerate will, the arguments of resistance are fetcht from God, and from Christ, from the loue of God, from the death of Christ, from the scandall of religion, from the dishonour of the name of God, from the Lords being displeased with sinne; and not onely, barely, or chiefly, from the punishment of sinne. Fourthly, the conscience of the vn-sanctified driues him not to prayer, to the word, to spirituall meditations, as weapons, whereby to mortifie euill lusts, and to restraints the will from consenting; only it followes him with its owne vehement checks and reluctations, in diuers troublesome and confused thoughts. But the sanctification of the will opposeth its corruption, by prayers, by the word, by the blood of Christ Iesus, and by the hopes of eternitie. For hauing this hope, hee purgeth himselfe as Christ is pure. So the vn-sanctified man, when he would doe euill and dares not, is tossed and tumbled from place to place, now thinking of one thing, now of another, wishing to follow his owne inclinations, but wanting boldnesse; and if hee doe any thing to help himselfe, it is to get him into some company, that perhaps may ease him a while. But the sanctified, when he findes this distraction of his will, vsually

ly seekes out some secret place; tels himselfe of Gods commandement, of Gods loue, of Christs suffering for him; asketh himselfe, if he can finde in his heart so much to offend so good a Father, so perfect a Saviour: and then falling downe, telleth the Lord how wicked he findes himselfe, what soule desires are stirred in him, and how weake he is to make resistance; he beseecheth God to pull out this pricke of his flesh, to strengthen him against these wicked desires; and to establish his heart in a sincere purpose of obedience; by his holy spirit, and so riseth vp confirmed. Thus (I say) he doth vially and ordinarily, though sometimes the suddenness of occasions hinders him that he cannot; and sometimes his owne neglect of dutie hath so estranged him, that he findes no power so to doe: in which last case he is often foyled, in the former not so often. Lastly, the conscience, if it take the foyle once or twice, is benumbed and silenced. Sometimes it suffers its mouth to be cleane stopped, by some idle shift and vaine distinction, which the wit (that in many men is too good for their conscience) hath inuented for the iustification of euill: and after some such paultry defence or apologic, a man is suffered to sinne freely enough. But if the thing be neuer so vniustifiable, yet after two or three times doing it, the heart is hardened, the naturall conscience put to silence; and a mans checkes grow faint, or none at all, vntill some crosse come, or some immediate hand of God to set it on working againe. For why? the vn sanctified man, as he did not beg grace to hold him vp before his sinne; so neither after, hath any heart to goe and confesse it, and craue the spirit of repentance; but either lets it passe, or falles to extenuate and excuse it, vnlesse (per-
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haps) it grow desperate, as in *Iudas*. But now the sanctification of the will, doth still get the victory, though it may receiue a foyle. It will not bee put downe; it will not be vanquished: yea euery latter time of offending, it is more vehement in its opposition then before: at least so farre as to make a man appeare more vile and abominable to himselfe. So it brings him into Gods presence againe, sooner or later; and makes him say, Lord I haue done exceeding foolishly! but ah, doe away the sinne of thy seruant, for thy Sonnes sake; and Lord through thy grace helpe me, that hereafter I may offend no more. Thus commonly he doth quickly renue his repentance, and the spirit wins the field of the flesh; though it were somewhat disaduantaged, and made to recoyle backe at first. For stronger is the spirit that is in vs, then that, that is in the world: grace is alwaies in conclusion more available then naturall corruption. Yea, when Gods children are most deeply cast (through presumption of sinning) into the lownes of deadnesse, security, and vnconscionablenesse; yet then still they heare a voyce behind them saying, This is the way, walke in it. Then the sanctification of the will shewes it selfe, in many motions and risings against the euils that they doe, and by renewing in them the purposes of amendment; though these purposes, perhaps (in case of great preuailing of corruption) be so weake and feeble, that they be not put in practice, any thing thoroughly, till God arise to weaken corruption, and to strengthen grace: and then he weepes, and prayes, and recouers himselfe, resolving to sinne so no more, and standing to his resolutions. And so fareth a poore Christian within himselfe. There is a ciuill warre in his very bo-
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3. *The world.*

some, and his bowels be sometimes little lesse then rent asunder with intestine discord, betwixt himselfe, and himselfe. Hee is no longer one, but two men, the old, and the new; deadly enemies, dwelling both in one roome. He findes two lawes in his heart, the law of his flesh, and the law of the spirit; that drawing him captiue to sinne, and this helping him out of that captiuitie. He serues God in one part of his will, and sinne in the other; not meaning this last of such a seruing of sinne as was before his new birth, but some kind of seruing, euen a doing of that sometimes that sinne doth perswade, though vnwillingly and against the haire. Neither yet is this all; for as within hee is thus perplexed; so can he not long be free from disquietment without. The third enemy stands vp quickly, and that is the world; and that hates him, malignes him, abhors him, cannot away with him. When once some glimpse of Gods image shineth in him, then worldly men perceiuing it, if they were his friends, turne foes. They thinke and call him a foole; they say he is either proud, or stout, or mad, or all. After a while also come slanders, as it were stronger and sharper weapons: then (if the times will giue leaue) his enemies growing in rage, as he growes in goodnesse, hee meetes often with losse of goods, banishment, and euen death it selfe. So the world tries, what she can doe by violence, if that way seeme the fittest course of pulling him backe againe into her society: but if the case bee such, that that way seeme not at first so plausible, the world assaults him with strong allurements; his friends and neighbours will perswade him to returne to bee himselfe againe: he shall haue large offers of friendship, and of gaine. Many entreaties, many promises, many assurance,

assurances, and many performances of good turnes, as strong baits, are held out before him, to diuert him from the wayes of godlinesse. And these fairer assaults often hurt him much more, then the more violent; but yet still his faith is his victory, by which he ouercomes the world. The assurance that he findes in himselfe of Gods eternall loue, and the sweet effects therof makes him to disdain these sugred allurements, and to stand strong against those bitter encounters; flatter they, or frowne they; doe him good, or doe him euill, still hee holds himselfe to this conclusion, hee will not leaue God, to cleaue vnto the world againe. Thus you see how the regenerate man is laid too, on euery hand, within, without, on euery side. There is no day in a yeere, no houre in a day; nay verily, scarce any minute in an houre, wherein some one or other of these his backe friends, doth not striue to doe him a spight. The worst enemy is within himselfe, the next is the diuell, and the world the least. These welcome him in this manner, into the City of God. Thus they entertaine him into the society of Christs mysticall body. But in all these things he is an excellent conquerour, yea verily more then a conquerour, through him that hath loued him: for he is out of all danger, of euer being quite ouercome. Wherefore notwithstanding all the trouble of this first effect of grace; the second will follow the first, and that is, a good conuersation. A man would imagine, that the forenamed incumbrances should so farre discourage his heart, to whom they befall; as to take from him all boldnesse, so much as to attempt a good course. And indeed so it would, were he not continually led and strengthened by the same spirit, that at first regenerated him. But by vertue of that

2. *A good life.*

that diuine assistance, it comes to passe quite contrary : for those enemies doe but quicken and further his proceedings in goodnesse; and in spight of them all, let earth and hell and his owne heart, doe the worst that euer they can, hee is able to liue godly in Christ Iesus. He is inabled both to leaue euill, and to doe good (for both these parts of a good life must be had, or else indeed the life is not good); and that in a good measure and quantitie, and farre better then euer he could doe, in former times. Indeed he doth neuer satisfie himselfe in this matter, but alwaies falleth farre shorter then his owne desires aspire vnto : but were the former lusts of his ignorance, compared to that his present behaviour, a blinde man might perceiue the difference to be exceeding great. For as to the first part of a good life, which stands in leauing off wickednesse, hee commeth so farre; not, as to be quite free from all sinne (ah this life were a little heauen vnto him, if he could once attaine to such freedom); but indeed he cannot attaine it here, for in many things (ah that word many is too true a word), I say in many things we sin all; and they be quite besides their Christian wits, that imagine once repenting, to be sufficient for a Christian man, in all his life : but yet so farre hee comes, as to forsake the ordinary practise of grosse sins, and the allowance of all knowne and vehemently suspected sins. So soone as euer a Christian is truly regenerate, so soone he ceaseth to make a trade of sinning. Hee that is borne of God sinneth not, neither can sin, in this manner. He may slip into faults of grosse nature, once, twice, many times, (sin cleauing so fast vnto him as it doth), but still it is not his vsuall practise so to transgresse. For in truth, now sin is become vnnaturall to him, and as contrarie
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to the life of grace bestowed vpon him, as poyson is contrary to his naturall life; and as bitter things are to his taste, and harsh sounds vnto his eare : wherefore his soule riseth against it, and he doth much more frequently ouercome the tentations by resistance, then is ouercome of them. Sins, I meane grosse and grievous sins, are to him as deadly wounds to his body; which sometimes (as a man in a frenzie) hee is drawne to giue himselfe, but vsually hee doth not so. And when hee doth so, the manner is exceedingly different from his former course. Then hee committed it with greedinesse: now with great and continuall reluctation. Then hee kept in himselfe a purpose of sinning, if he could for feare of shame or danger: now his heart stands constantly resolute not to sinne. Then he followed after the occasions of sinning: now hee flies farre from them. Then hee shifted, and excused himselfe, hauing committed sinne: now hee becomes a most bitter and seuerer censurer of himselfe for sinne, if hee doe commit it. Hauing false, he riseth againe, and with anger indites and arraignes himselfe before the Lords tribunall. There hee poureth forth many bitter lamentations, and could almost finde in his heart to throw himselfe downe to very hell for it. He thunders out against his owne heart, all the bitter curses and threatnings of the Law; and is euen almost willing, that God should euen damne him for it, but that he hopeth, for his mercie sake, hee will not so doe. And such is his freedome from grosse sinnes, that are against the plaine light of nature, or expresse words of the Law, and wherein the members of the body are giuen as weapons of vnrighteousnes. He falls into them, if at all, yet seldome, and seldomer and seldomer, with
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an horrible strife, with great anxietie, with little or no content; and with a most vehement condemning of himselfe, before the face of God, in secret, afterwards. Thus vnlesse(perhaps)hee bee cast into a sowne for a time, and cannot yet rise againe: which if hee be, hee fares all that while as a man that hath a thorne in his eye, or wound in his sides, neuer at rest, neuer quiet, filled with bitter and intollerable anguish, and full of wofull and continuall complaints. For still he heareth the voyce behinde him sounding in his eares, and saying, this is not the way. And still the anoynting that he hath receiued doth so preserue him, that he cannot sinne, meaning, giue himselfe ouer to a settled resolution or practise of sinne. And yet further, for sinnes of a lesse grievous nature, euill motions, sudden passions, dulnesse and distractions in good things, and the like: God knowes, and he knowes, that he commits full many of them. But alwaies hee is so vpright with God, that hee allowes them not. Hee doth not extenuate them, he doth not shift them off with a pish; hee doth not runne ouer them as matters of nothing, hee doth not let them passe vnobserved and vnregarded, as in former time, and as it is with vn sanctified men. But they be vnto him matter of constant and daily sorrow and shame and humiliation. He confesseth them daily, he prayes against them daily, and he is continually in a quarrell with himselfe, because he cannot be so free from them as he desireth. So it comes to passe that he purgeth himselfe as Christ is pure, so farre preuailing against these sinnes, that hee commits fewer of them, and commits them seldomer, & sees them with more dislike of himselfe, and growes by them more meane and base in his owne eyes, and is made by them more carefull

carefull to sue vnto the Lord Iesus, and to take more stedfast hold of his merits. So hee casteth off the old man, as concerning the conuersation in time past, and that euen out of his new nature; not moued thereto by reward, or punishment; either alone or principally, but by a kinde of naturall working of grace in him: but (indeed) it is a supernaturall nature poured into him from aboue, by which it comes to passe, that as *S. Iohn* saith, he cannot sinne, he knowes not how to work wickednesse, he cannot finde in his heart to be a slaue to sinne any longer. Company or no company, seene of men or not seene, danger or no danger, shame or no shame, punishment or no punishment, still he is auerse from sinne in his regenerate part; he wils not to doe it, he shunneth it, he bewaileth it, one or both: that so it may be manifestly seene, there is a contrariety betwixt his very soule and all sins, that hee knoweth to be sins. And for those that are not knowne to him; hee is not ignorant of them, because he will not know them, with neglect of the meanes of knowing, or with a wilfull resistance of them: but alone because he cannot know them, either for want of meanes to know, or capacitie to conceiue of, or light to see the truth offered. Hee doth not winke with his eyes, he doth not set himselfe to finde out shifts, to bury the light that beginneth to appeare, and to hold downe the truth in vnrighteousnes; struiuing not to know sinne, because he would not leaue it, and out of a purpose to practise it, for the profit or pleasure of it; still labouring to haue somewhat to say in its defence, and to elude and shift off whatsoever may be said against it: but he is willing to know, desirous and ready to yeeld, and when the light begins to shine within, he quickly opens his eyes to behold the

the same; and if he suspect it, he lookes more narrowly into it, with a sincere purpose of being conuinced, if the truth appeare vnto him. And this is the first part of a good life. The second, and as necessary as the first, is doing of good, wherein hee is carefull to exercise himselfe; and though all be not alike fruitfull, yet every regenerate man is fruitfull in some degree. The life of grace hath its gracious effects, as well as the life of nature its naturall: and hee that hath the former, is as kindly and freely carried to the one, as he that hath the life of nature, to the other. By the supernaturall life of God that is in the sanctified man, it is naturall to him, to speake to God in prayer, to heare from God in the Word, to conferre with God in holy meditations. Wherefore these things hee findes himselfe inwardly moued vnto, and hee cannot chuse but be constant in them. If at any time his wicked flesh hinder him from them (as sicknesse makes a man sometimes that hee cannot eate his meate), then doth hee feelee, as sensible a misse of them, euen as of his meales; and he could be as well without foode, as without these exercises: for in truth they are the foode of his soule, and he relissheth them as foode, though sometimes lesse then at other times, as the diseases of his soule grow more or lesse within him. Further, mercie, iustice, liberalitie, truth, diligence, and other vertues, are now naturall vnto him as well as religion. He takes comfort in doing the duties thereof, and makes conscience of doing them, as he hath occasion. Indeed sometimes he findes a great loathnesse and backwardnesse, as a man that is lame, limps and goes softly and with paine; but yet he goes, and hee must needs goe, and for all the loathnesse, hee cannot be well vnlesse he addresse himselfe vnto them.

Often

Often he hath little mind to pray, and doe other religious duties; but then alacke, he finds himselfe (as wee say for the body) not well at ease, and hee hath something within him, that puts him forward, that presseth and vrgeth him, and causeth that he must doe them, though with much weaknes, and resistance of his fleshly hart; for in part it is stil fleshly. If he haue neglected a work of mercy, he is not wel after it, and he is inwardly griued for it, and resolues to take the opportunitie better next time. If he haue not followed his calling diligently, he is vexed at heart to thinke of it, and that day is a day of little comfort, that night a night of little rest vnto him. So, if he haue omitted admonitions, exhortations, good conference, or any other part of good life. Not alone one, but all good duties, both of the first and second Table, so farre as his knowledge extendeth, begin to bee to him naturall and familiar. Hee takes a secret and a sweet delight in doing them, & he finds himselfe exceedingly discontented with himself, if he doe them not; and therefore commonly though he come farre short of what he would and should, yet there is no day without a line; some or other good worke he doth daily, herein indeede exceeding al that himselfe was able to doe before, or that vnsanctified men can attaine to; that, what he doth, he doth it, because God would haue him doe it; and his heart doth often actually incline it selfe to the will of God, and moue it selfe to the duties, with minding it selfe of the good pleasure of God. It is not companie; it is not applause, nor credit, nor gaine, which sweyes him; if all these things were away; yea, if all these things were against him, yet he would doe good: for he knowes, that Gods wil is his guide, and that is the thing he desireth

to accomplish in his very soule. And further, though he be like a young Artificer, that useth his tooles somewhat vnskillfully, and doth his businesse somewhat bunglingly; yet the Scriptures, the Word of God, they bee his line and his leuell, and according to the direction, either special, or general, which he receiueth from them, he striueth to frame his life and actions. So is the true Conuert godly in life; grosse finnes vsually he commits not; the smallest knowne sins he euer disalloweth, condemneth, confesseth before God in secret; and suspected sins he labors to know, and for feare auoideth; and vknowne sins he is ready and willing to know. Al and all maner of good duties (though some he finds more hard and difficult, and himselfe more backward vnto them; yet I say, all, and all manner of good duties) he resoluech to do, and striueth to do; and either doth them, or is afterwards very angry with himself, for not hauing done them; so that his life is to his own feeling, but a very death, if he find it to haue bin vnprofitable: & which is much to be marked, he is heartily glad to see, that others can do the good that he cannot, or can do it better then himself. So you haue the second effect of regeneration: the third followes, and that is a knowledge of this his good estate. The man regenerate, vnderstands himself to be regenerate, as the man that liueth & walketh, that he liueth and walketh. So S. Iohn tels vs plainly, *We know that we are translated from death to life.* Loe, I say, an assured word of knowing, vsed by the Apostle. But how knowes he it? euen by a most infallible knowledge, grounded vpon the perceiuing of the effects of a spiritual life: as hee knowes, that he is a liuing man, and not a carcasse, by feeling in himself the manifest effects of this common life. For in very truth, spirituall life can

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3. Knowledge of
this good estate.

1. Iohn 3. 14.

no more be hidden, then naturall. Can that admirable change, that cumberfome combat, that so far from former times differing, life be found in a man, and he not know of it? Can a blind man become seeing, and he not know it? Can a deafe man heare, a lame man go, a sicke man become whole, a dead man liue, and not know of these alterations in themselves? It is vtterly impossible, that such things should be hidden from him in whom they be: & the taking away of blindnes, deafenes, dumbnes, lamenes, death, from the soule, is to him in whom it is, no lesse manifest and euident, then the remouing of these bodily infirmities. And therefore S. Iohn saith, *I 1. Iohn 3. 11. write vnto you babes, because you haue knowne the Father,* meaning with a knowledge of acquaintance, whereby they conceiue him to be their father; such as little children (to whom he alludeth) haue of their fathers and mothers that they be theirs. In truth the Christian man finds in himselfe, something within him, sealing him vp to life: he hath an earnest penny that makes the bargain sure betwixt the Lord and his soule. He cannot but call God Father, and often (though not alwaies) in calling him so, he euen sees him so also. He hath an inward & a sure certificate of his reconciliation with his displeased Lord. And if doubts doe arise (as I told you before that they would, and that right often, and very troublesomly: for the diuel wil cast the in, thick and threefold, and with great violence), these his very doubtings driue him to his father to be resolued of his doubts; by which meanes it comes to passe, y as a truth is much cleared, by making & answering obiections, so his assurance is confirmed by these doubts. Indeed an infant at first, hath not so much knowledge, or vse of reason, as to conceiue of his owne life: but when some daies are past, and him-

selfe becomes stronger, then doth he wel enough know that he liueth: so in the infancy of regeneration, the regenerate can scarce tell that he is regenerate, but hauing a little growne forward in a good life, hee findeth his case plaine enough, and wants not this assurance, though he be incumbred with many doubtings. Yea, when hee stands at the weakest, and doth most complaine for want of this assurance, yet euen at that time, he neither accounts it impossible, nor yet needlesse to haue it; but desireth it with the strongest of his desires, and is troubled for want of it, more then for want of any other thing; and the feeling that he hath it not, serueth but to quicken his care of seeking it, and to make him seeke soundly, that he may not bee deceiued with false imaginations about it. Sometimes also it fals out, that a fit of Melacholy possesseth a growne man so strongly, that hee imagines himselfe no better then a dead man: but then the actions of life performed by him, do put the matter out of question, amongst others that haue life; and the same actions at last, perswade himselfe also, that he liueth. Euen so a man borne again, and well growne in the life of Grace, through strength of tentation, may bee so farre troubled, as to make a great doubt, whither he liue the life of grace yea or no. But he by feeling the troublefornnes of this feare, & by strining against it, at length doth euidently find, that he iudged falsely of his own case, and so returneth to enioy his assurance again. Yea, somtimes a liuing mā by some wound receiued, or by some inward distemperature, is cast into a deadly swoone, neither feeling life, nor giuing any great signes of it: but after a while, by rubbing and the like meanes, he is restored to the vse, and to the feeling of life. So a regenerate man being overcome
by

by some tentation, and hauing runne into some sowne doth lie almost like a man dead in sinnes and trespasses; but after some checks of his owne heart, and admonitions of others, and corrections from the Lord, he is reuiued out of that sowne, and begins to shew forth the effects of grace; and withall, with comfort to seele and vnderstand the same. Wherefore it is manifest, that the knowledge of a mans being regenerate, is a necessary effect of regeneration, and which faileth not, out of the forenamed cases, and after some time to reueale it selfe. Hence it is, that the regenerate man wonders at no kind of men more, then at them which will needs hold, that the matter of ones being truly sanctified is so extremely ambiguous, as that, by reason of the deceitfulnesse of mans heart, it should bee impossible for any man, infallibly to know himselfe to be in the state of grace. He counts this is as absurd, as if a man should say, that because an image may bee made and painted so like a liuing man, and that withall, fits of melancholy, and fownes are of so strong a working in men; therefore it should be impossible for any man to know vsually and infallibly, that himselfe is a liuing man. Hee perceiues that such men speake thus, alone because they talke of these points barely by roat (as they say) & by meere speculation. For he hauing known the powerful working of Gods spirit, knoweth well enough that he hath found it; and knowes that hauing it, it will make it selfe so euident, that after a little while it will be knowne; and when he wants it, hee findes himselfe not driuen to denie the possibility or necessity of knowing it; but alone to bee grieved, and to condemne himselfe that he doth not get that, which is both possible & necessary to be gotten. He finds al-

so, that though, after his committing of some kindes of sinnes, this his assurance that hee is Gods childe, is very much enfeebled; yet there is a secret and strong worke of grace, inwardly mouing him, inuiting him, leading him by the hand; and little lesse then with a kind of sweet and gentle violence, drawing him to go to God and confesse his sinne, crauing mercy, purposing amendment, and casting himselfe vpon Christ for acceptance: that now he cannot but say within himselfe, sure here is life, though before the matter were called into doubt. Yea he findeth the spirit of adoption, dictating vnto him the name of Father, in this case, and making him bold so to call God, and to cry vnto him, till at length he perceiue by manifest signes, that hee is indeed a Father vnto him. Yea verily, to the Christian man, this knowledge of God is so rich and precious a iewell, that he makes more account of it then of a thousand worlds, and a thousand liues. Wherefore of (almost) all errors concerning mans condition, hee can with least patience brooke their (to him being made in case to discern it) most palpable fancy, of which I spake before, that thinke it impossible to attaine a sure knowledge and infallible, that one is the child of God, nor know himselfe to bee Gods by regeneration, and adoption. Take away his life then, take away his being. The world is worse then a prison and a dungeon to him, if the light of this knowledge bee taken away: hee can haue no quiet in himselfe, no comfort in any thing else, without this knowledge; he perceiues that this is the greatest confirmation of his soule, in an holy life, that hee knowes himselfe to be begotten againe by the seed of immortality, to a liuely hope, and to an immortall inheritance.

tance. This knowledge therefore is so necessary vnto him, that hee cannot liue without it: and hence it is that he no longer enioyes himselfe then he retaines it. And so much for the third effect of regeneration. The fourth, and (of those that I purpose to speake of) the last effect followeth. That is growth. As a naturall life, ^{4. Growing in grace.} so likewise a spiritual, by degrees encreaseth & waxeth stronger & stronger, approching neerer to perfection; & that with a proportionable & sutable encrease of euery part and member, as I may call it, of the new man. For though in some parts he may be weaker then in others; yet in those weaker parts also, considering the weaknesse, there is a growth correspondent to the growing of other parts. All the branches that bring ^{Iob. 15. 2.} forth fruit in Christ the vine, the Father the good husbandman purgeth, that they may bring forth more fruit; and in Christ all the body hauing nourishment ministred, and knit together, encreaseth with the encrease of God; and that also according to the effectual working of euery part. ^{Colos. 2. 19.} A liuing branch, in a liuing tree, will draw sap, and get growth. A liuing member, of a liuing body, cannot (by the course of nature) but attract fit nouriture, and procure to it selfe a going forward in stature, till the stature bee full and perfect. Doubtlesse Christ is a liuing tree, his mysticall body a liuing body; wherefore the regenerate must needs be growing. But this matter of growth doth stand in need of a sound explanation. Vnderstand therefore that there is a double growth, one in greatnesse, the other in goodnesse; one in quantity, the other in quality. So you may see a man from his birth, to 24. or 25. yeeres grow bigger and bigger, he is higher and thicker, hath larger lims, and stronger ioynts; but from

these yeeres vpward he growes wiser, sager, more stable, more sober and better settled also in his bodily might. So an apple from Spring to Midsummer or after, growes larger and larger in bignesse; from thence to the time of its pulling, it growes pleasanter and pleasanter in taste, and better and better relished: Thus it is with a Christian man: For a good space of time, hee doth sensibly encrease in knowing and leauing more sinnes, and in knowing and doing more duties; this is to grow in bignesse: but after a good time spent in Christs schoole, and that there bee but few new lessons (not aboue his forme, as it were) to be learnt, hee cons ouer the old lessons againe, and gets them more perfectly by heart, and better vnderstood. Those sins he leaueth, he leaueth with more sincerity, with more rectified zeale, with more loue to God, with more detestation of sinne. Those duties likewise which he performeth, he performeth more aduisedly, more resolutely, more humbly, more soundly, and with a more entire bending of his soule to the glory of God in them, then before: This is his growing in goodnesse and in ripenesse. And alwaies in this latter kinde of growth a Christian man stands so affected, that hee doth most of all quarrell with himselfe for not growing, when he growes most of all. Yea his slippes into some grosse faults (and it may bee also sometimes too too thicke) doe further this his growth ordinarily; so that he neuer growes faster and better, then after the time that some falles haue discouered vnto him his badnesse: for then he growes in humility; in hatred of himselfe, in suspition of his owne frailty, whereby he is made capable of a profitable growing in all vertues, till at length this become his excellency, that the better

ter he is, the meaner he is in his owne eyes, and the further he proceedeth, the more he is acquainted with his owne defects, and becomes more sorrowfull and ashamed for the slownesse of his proceedings. But now it must be further conceived, that this growth hath his stops, stayes, hindrances, intermissions, and those also sometimes euen some long space of time together, euen for moneths and yeeres, as is to be seene in *David*, *Salomon*, *Asaph*, and others. For as in naturall life, the child may grow till it be twentie, or more yeeres old, and then fall into a dangerous fit of sicknesse, as an ague, or the like; which shall cast him vpon his bed, and makethis cheekes pale and wan, his legges quaking and feeble, his stomacke naught, and quite turned away from almost all food, his whole body faint and powerlesse, so that he can neither stand nor goe, nor scarce speake or moue himselfe, but euen lie at point of death: Euen so also in the life of grace there be Agues, there bee diseases, there bee sicknesses, into which a Christian man (euen now (it may be) come to so much ripenes, as this life wil beare) doth suddenly sometimes, but most times by degrees fall headlong, and almost dies, though quite to die it bee impossible. Now if you speake of his growing, hee doth but grow backward; euen as a sicke man growes weaker and weaker, after sicknesse hath ceized vpon him. These diseases grow for the most part from the comming in of promotion and wealth, and the pleasures and vanities that most commonly come in with them; that we may see how dangerous the goods and greatnesse of this world be to a Christian soule, that cannot soundly digest and concoct them. Or else, they arise from the poysonfull infection of some euill companion or other, to whom a
man

man hath by some occasion foolishly linked himselfe in familiaritie. In truth most times suffering breeds spirituall sicknesse. From the excessive loue, and liking, and vsing, and enioying of earthly things, and from a conceit of ones owne being better and safer for their abundance, a man comes to bee lesse satisfied in God, and in holy duties; and to haue lesse minde to thinke and muse of heauen, and the graces of Gods Spirit, the practising of which is the way to come to heauen. So there is a stoppage and obstruction in the soule, and hence so sensible a decay of spiritual strength, til a man fall to heape more then one or two grosse sinnes (and sometimes presumptuous), one vpon the necke of another, and sometimes to lie long in them, before hee can see to reforme them, or soundly renew his repentance for them; the one hardning his heart, and blinding his minde so, that the other following can scarce be scene or felt. Thus there is wrought a strange decay of the power of godlinesse, euen in a true regenerate man, by the encrease of his outward estate: for he was a sanctified man, that prayed God not to giue him riches, lest himselfe being full, should denie God, and say, Who is the Lord? And sometimes also on the contrarie, euen hard and sharpe afflictions doe bring a decay of sanctification. The anguish of a crosse may breede impatience, distrust, lying, vsing of base shifts, and twenty disorders in a regenerate mans life; in so much, that hee may be drawne to very grosse and sinfull practises. But when the poore Christian soule is either of these waies diseased, or any other like to them; O, then he fareth like to a sicke man indeed, he feesles his disease with exceeding great paine. It makes him groane, and crie out many a time, hee is weary, full weary of such an estate.

Prer. 30. 9.

State. No man is more tyred with a burning fit of an ague, then he with these fits. Rest, comfort, quiet he can get none. Indeed the diuell and the world in some cases, doe as friends vse to doe in case of sicknesse. They bring likely conserued Plums or Marmelade, or some such like sweete meate, which the poore sicke man takes indeede, because they will haue it so that are about him: but alas, they doe but clamme his mouth, and hee findes their very sweetnesse bitter and troublesome: So the diuell and the world, and the flesh, offer to the Christian soule, the pleasures, and profits of this world, as it were sweet meats, & he willing to find ease in any thing, seekes if there it may bee had: but alas he finds it not, he cannot relish these pleasures, he hath smal comfort in these profits; this credit is a drie credit vnto him, his heart will not relish such things as these; but still he tosseeth and tumbleth, finding no rest in his estate, nor perhaps power to get out of it: for it may bee, hee cannot bring himselfe to pray at all, as *Dauid* could *Psal. 32. 36* not; for he saith of himselfe, that he held his peace: or if he doe, it's too coldly and faintly to remoue so mortall a sicknesse. But still as the same *Dauid* also confesseth of himselfe, he roareth and crieth out all the day long (I cannot but be fully perswaded, that there he describes his estate in the interim betwixt his sinne, and his earnest repentance, for some feeble offers to repentance perhaps he might haue before), and so now his case is a very restless and diseasefull case. *Solomon* (the man that of all Gods sicke children, I thinke, by sursetting caught the sorest sicknesse) shall witness this. He wanted no sweete meates, but they cloied him in stead of comforting him; he professeth of them al, that he found them meere vanity and vexation of Spirit. So when a Christian

Christian lies vnder these spirituall diseases, all his outward comforts are but euen vexation of spirit vnto him. When he hath thus almost wounded and killed himselfe, Oh how hee smarts and bleedes, and is troubled ! Indeed he still perhaps is carried after the vanities of the world, sinne hauing now so very much preuailed against him, that he wants power to withdraw himselfe, and to goe backe; but yet full many a time hee sighes, and groanes, and lookes towards God, and towards the spirituall rest of his former life, and hee finds a very bitter, bitter heart. He is in very great extremity, and it is euen a pang of death for him to remember, how the case stood with him once, and how it is now. And in very truth, were hee let alone in this case, his soule would perith; the life of grace would die, and hee would proue his disease mortall. But, Ah hee hath a good Father, who is also a good Physition, who finding his disease grow mortall (and that the admonitions of the Word in publike will not reforme him, and that the voyce of the spirit behind him, is now too weake to be heard by him, though still it cease not to checke him, and to call vpon him, and to make him sometimes purpose to returne againe from this outstraying) doth now like a good and wise practitioner, administer some such phisicke as shall serue the turne. Some potion of a bitter crosse, which the spirit shall worke withall to make it effectuell, is put into his hand to drinke it : or some sore tentation of Satan, or some horrible feare of heart, which opens these stoppages, purgeth out these humours, reuineth his soule; and then wofully most wofully, he cries out of himselfe, laments his exceeding folly, goes to God, hartily confessing his sinnes, and with all rigor passing sentence vpon himselfe

selfe for the same, and so continues to mourne and cry, and beg mercy till he finde it; and then strives to make amends for his former not growing, by growing so much the faster for it now. So hee is recovered, and continues to the end; for totally or finally fall away by sinne, he cannot, because the annoynting of the spirit preserveth him: till he be raised vp at the last day, Christ will not cease keeping him: yea to saluation is he kept, by the power of that great God that hath adopted him to himselfe for a sonne: and this spirituall life giuen in regeneration, indeed becomes an eternall life; sicke he may be, dye he cannot.

CHAP. VI.

Shewing the principall graces which by Regeneration are begotten in the soule.



And so much for the fourth effect of regeneration, and for three of those things, I promised to speake of: I goe on now to the fourth and last point, viz. to make knowne vnto you the principall graces that shew themselves in the regenerate man; and by hauing of which (seeing by nature hee had them not) he deserueth to be intituled a new creature. These are in all the powers of his soule. For as I said at first, holinesse is infused into his whole man. First, in the principall faculties, vnderstanding, conscience, and will. Secondly, in the inferiour powers, thinking-power, memory and affections; of which let vs speake in order but briefly, First then the vnderstanding of the regenerate is perfected with two most excellent and beautifull

4. The principall graces in regeneration bestowed on the regenerate.

1. In his principall faculties.

1. In his under-
standing.

Heb. 8. 17.

Ioh. 17. 25.

Ioh. 3. 7.

beautifull graces; knowledge, and faith. Knowledge, I say, first of God; then of himselfe; out of which springeth humility as a proper effect of both. He perceiueth a new light shining within him, inabling him to conceiue with a very stedfast apprehension (not with a wauering, wandring, doubtful confused fancy, as that was which he had before) that there is a God, an eternall and infinite essence; his maker, & the maker of all things, most wise, most mighty, most true, most righteous, most mercifull, most holy, hating sin with a perfect hatred, and fully bent to punish the impenitent sinner with vnutterable punishments; fully resolu'd with all louing kindnes to accept of the penitent. And in one word euery way inconceiueably excellent, as being indeed the fountaine of all goodnesse, the creator, preseruer, gouernour of all things, the Father, the Son, the holy Ghost, as he hath reuealed himself to his Church. The brightnesse of this light discovereth it selfe vpon his soule so effectually, that now hee stands vndoubtedly perswaded of these things; which is also a principall cause of all other the good things, that are begun in him, and so is fulfilled in him the word of God, saying, *They shall all know me from the least to the most*: and againe: *righteous Father the world hath not knowne thee, but these haue knowne that thou hast sent me, and I haue made knowne thy name vnto them, and wil make it knowne*. So it begins to be to them, *life eternall, to know the only true God, and him whom hee hath sent Iesus Christ*. Further, as it were a reflexe of this knowledge, followes an apprehension of himselfe, as of a most meane, base, and contemptible thing (compared to God) in his very creation; for hee was made of dust, and came of very nothing: but in this his corruption, which

which came afterwards, as a most loathsome vile and abominable creature; because he is (now he findes it) full of wickednesse and extreamely sinful. So growes he more and more to dis-esteeme himselfe, and to haue himselfe in no reputation; yea to be vile and odious to himselfe, and loathsome in his owne eyes; and by acknowledging his infinite basenesse in comparision of God, & Gods infinite excellencies in cōparison of him, he is made truly humble. Secondly, faith is wrought in his mind (for this I conceiue to be the seate of it, for it is the vnderstanding that must diduct particular conclusions from generall; and so make application of them, wherein consists the very essence of faith), faith (I say) both in God, and in the word of God. Faith in God, whereby hee is verily perswaded that God is his God; being inabled in true and sound maner, to apply to himselfe the sweet couenant of God, whereby the Lord hath made himselfe one with him, he cā say with assurance of heart, *O Lord my God: and, the Lord is my Shepheard; and my Red:emer liueth.* For in truth, finding the liuely portraiture of the diuine nature in him, how should he but know his father by his image? & this assurance that God is his, & he Gods, is to him y sweetest thing in al the world; thē to misse which, he had rather chuse to misse his very life & soule. The strōger it is, the more cheerfull & happy is he; the weaker it is (as sometimes it hath its faintings), the lesse liuely is hee. There is also faith in the word of God to bee scene in him: out of an experimentall feeling, and certainty of the truth of it, hee is vndoubtedly resolued that it is from God; and that so, as hee is inabled to apply it to himselfe in all the parts thereof. For hauing beene to him, as *Paul* speaketh, in power, it must
needs

1. Thes. 1. 5.

Lev. 8. 13.

Pron. 4.

needs also be in much assurance. Before the word of God doth worke so mightily, to conuert the soule, a man may haue a confused opinion of its being true, taken vp vpon trust (because in the places, and among the persons, where he hath receiued his education, it is so generally accounted); or else wrought by a common grace of illumination, inabling the mind to giue a light, weake, and infirme assent vnto it; but hee cannot be thoroughly and infallibly resolu'd of the truth thereof, nor that it is from God: and therefore it is said of the stony ground, that they beleeu'd indeed, but withall that the seed had no roote in them: they had a conceit, and a sudden flashing apprehension, that sure this doctrine must needs bee true; but they had no settled, wel grounded, and established assurance thereof. Onely when the word sinketh thus into the bottome of the soule, and a man hath had so liuely experience of its wonderfull and diuine working; hee makes no more question whether it be of God or no; then whether the Sunne shine, and whether that bee food y doth daily nourish his body. Wherefore by the inward operation of the spirit, and mighty efficacy of the word, being most effectually couinced of its diuinity & truth, he now makes care to apply it in all parts to himselfe; he laies hold vpon the promises, threats, precepts, and makes particular vse thereof to his owne heart, captiuating his reason, sense and all, to the infallible certainty and verity thereof: for he knowes that God is the author of it, seeing it hath begotten him againe to be the child of God. So is his vnderstanding beautified with these two most admirable fruits of the spirit; by which also hee attaineth (as the Scripture calleth it) a notable sharpnesse of wit, quickening him

him to the discerning of things spirituall and diuine, in such maner and measure, as a man of far better wit & more learning, but destitute of the same help, could not attaine vnto. In the next place his conscience is also quieted with peace, & inliued with conscionablenesse. Whether conscience be a distinct faculty of the soule, or whether alone a particular act of the vnderstanding reflecting vpon its selfe & its owne actions, with immediate reference to God, I hold it not very needfull to dispute: but here we wil speake of it, as of a speciall faculty, by reason of the wonderfull power, that it is perceiued to haue in al the soule. First then, I say, the conscience of the regenerate proclaimes within him, an established peace betwixt God and him. For the kingdome of God is peace, saith the Apostle *Paul*, and being iustified by faith, (which in nature goeth before this work of regeneration, though in time they be conioined) we haue peace with God. Then in truth Christ fulfilleth his promise of leauing his peace with them; *Rom. 14. 17.* euen such a peace as the world cannot take away from them; and this peace that passeth all vnderstanding, is euen as a guard & a watch to keepe their whole soules in quietnesse & safety, though in the world they meete with many troubles and disquietments. Their consciences by this most sweet grace becommeth an admirable friend vnto them: It tels them from God, that he is reconciled vnto them; and being calmed from the former raging wherwith it was tossed, it now makes vnto the (euen within to the eare of the soule) the most pleasing musicke, & the sweetest melody that is to be heard in all the world. It acquitteth, it excuseth, & in y name and in the roome of God, it pronounceth absolution. O vspeakable consolation! This is the peculiar happiness

pines of the sanctified, they haue many times tranquillity in their soules through this peace of their consciences, which with a quiet countenance, & a still voice it doth publish within in their hearts. And yet in the midst of this peace their consciences are not dead and sleepey neither; but are ready in a friendly & louing maner to check & controll the, if at any time, in things known vnto them to be euill, they shall offend: a good man is so conscionable, that he can in no known thing swarue out of the way, but his conscience will bee telling him of it. Onely this is done in faire termes, not with outrageous bitternes driuing him frō God, as in former times; but with kind & yet earnest exhortations, drawing him before God to confesse & seek pardon. Thus *Daniels* hart, y is, his conscience, smote him, when he had cut off the lap of *Sauls* garment. Thus his hart also smote him after the numbring of the people, & he went in before the Lord & said, *I haue done exceeding foolishly, but do away the sin of thy seruāts*. And though the conscience (being too much put to it by the seruants of God in their folly) do wax somewhat sharp; yet still it keepeth this note of difference from the unpurged conscience, that it drawes them vnto God. So a good conscience is both quiet, for it promisseth forgiveness; and withall wakefull, for it calls for duty incessantly, & steppeth out against euery confessed euill, yea against suspected ones too. In the third place, the will of the sanctified man shewes it selfe to be holy, by two graces also planted in it. First, it is carried vp to Godward. It longeth & thirsteth after the liuing God, so that it findeth nothing in heauen nor in earth comparable vnto him. It doth embrace him, and draw vnto him as vnto the chiefe, & (in a maner) the only Good.

The

1. Sam. 14. 5.

2. Sam. 14. 10.

3. In his will.

The being, happines, and felicity of God, is the thing that about all things, yea about his owne happines he desireth; the fauour, loue, and grace of God next to that, about all other things. Let him enioy the light of Gods countenance, and let corne and wine goe which way they will; he is happy enough, in that God is happy and is his Father. So *Dauid* once, Whom haue I in *Psal. 73. 25.* heauen besides thee, and whom in earth with thee? and in an other place, All my bones shall cry, Lord who is like vnto thee! Now he hath learned to place his felicity in the liuing God. Now apprehending him as goodnesse it selfe, he vniteth himselfe vnto him by a feruent act of his wil, euen panting after him. Secondly, his will becommeth very flexible to the wil of God. It begins to be made one with Gods will, and to be (as it were) carried therein, like a star in its proper orbe; or euen as a man in the chariot, wherein hee hath seated himselfe. His will begins to bee euen swallowed vp in the will of God, and to bee nothing but as God will haue it; which is the principall, and a most inconceivable happines which he findeth in this world. If it may appeare vnto him that God would haue such a thing done, he resolues to doe it, say profit, pleasure, & credit what they can to the contrary. Contrarily, if that hee perceiues the Lord of his life would not haue him to doe such a thing; his determination is that he will not doe it, though he be solicited with all the allurements of delight, commodity, & aduancement. In truth, this free and firme disposition of the will to doe the good, and auoid the euill, which God enioyneth him, for Gods sake; is the very heart and marrow of regeneration: and therefore there is nothing which a Christian man more misseth, then the worke of his will this way,

if it be hindred; and nothing in himselfe which he doth enioy more, whilest the motions of it are vninterrupted. An hearty and vnfaigned desire to please God in all things, is the characteristicall note (as I may tearme it) of the sanctified. It is the most apparât, euidēt, sensible distinction betwixt him, & the falsly-seeming sanctified, the hypocrite. Wherefore it is of much importance to finde this grace in ones selfe. And so are the superiour powers of the soule framed to the blessed Image of God. The inferiour powers must needs follow the temper of the superiour, and in them there resteth the spirit of grace and glory, which adorneth them with the brightnesse of excellent graces. First the thinking power (or imagination) is raised vp to God and the things of God. The Christian man findes, that as hee is apt by nature to thinke of the King, or of his parents, or friends, or such like thing; so by vertue of his new nature, he is of himselfe moued to be taking occasion very many times to entertaine thoughts of God, and alwaies thoughts tending to magnifie him within his soule. Hee is often stirring vp in his owne heart, motions tending to discover vnto himselfe the beauty and sweetnesse of God, his wisdome, his power, his truth, his iustice, and other attributes; and withall also the admirable and inconceiueable excellency of heauen, & the surpassing glory and felicity of an other life. There is some familiarity and louing acquaintance betwixt God, and the kingdome of God, and his imagination; and it is a great pleasure & content to him, to cōuerse (as it were) with these things, in the cogitations of his mind, & to haue thē dwell within him. Before God was not in all his thoughts, as the Psalmist speaketh; but now contrarily, as the same Psalmist

2. In the inferior powers.

1. The thinking power.

Psalm. 104.

Psalmist

Psalmist affirmeth of himselfe, his meditation of God is sweete : euery thing almost that he sees , serueth but to beget in him new formes of apprehending Gods excellencie, which in truth shineth forth most brightly in all these his workes. A man that knowes a rare secret and hidden treasure , cannot but euer and anone haue the cogitation of it reuiuing it selfe within him : and the Christian hauing the eie of his minde opened to know God , and to beleue in him , sees such rich treasures of wisdom and goodnes in him ; that his minde must needs be entertaining him within, by the imagination of these things. Wherefore not in solitarines alone, but in company, the motions of his minde are aduanced towards heauen; and other things serue but as ladders to raise his soule thitherward. He is often, euen in the midst of other busineses, digesting in his minde , the excellencies of God : and thinking with himselfe how good , how great , how wise is the Lord God , who hath done this, and this , and this ! how excellent is his name through all the earth ! how happy is he in the highest heauens , where hee hath founded the throne of his glory ! yea, how blessed a Crowne hath he laid vp for thē that feare him, & how plentiful a reward is reserved for them ! when he walketh abroad, and sees Gods workes, and when he is imploied in other occasions, he holdeth his inward comfortable conference with himselfe about his God, and often hath his soule prouoked to speake vnto God, and to take him into part of this diuine conference ; telling him , as it were with a reuerent boldnes, and wise-like familiarity , how much good hee knowes by him , and how excellent hee must needs conceiue him to be by such and such workes of his. In

2. *Memorie.*

one word, hee mindeth not onely, not chiefly, the things that are belowe, as once he did; but the things that are aboue, where Iesus Christ our sauour sitteth at the right hand of glory. His meditation is of God and his law and Kingdome continually. In like sort his memory is hallowed to the remembring of God, and the things that pertaine to God. He frequently mindeth himselfe, of that all-seeinge eie, which in all places attendeth him; and though the Lord as being a spirit, be in a sort absent from his senses, yet by vertue of this sanctified memory (which makes absent things present), he offers him vnto his minde as continually standing at his right hand: & beholdeth him in all places (euen then when he is farre remoued from all other company), as a narrow obseruer of his secret actions, and an eie-witnes of all his most inward and retired cogitations. He puts himselfe in minde still and still, saying, Lord whither can I fly from thy presence? The Lords eies behold me, his eielids ponder my paths: to him nothing is secret, from him nothing can be concealed; thus (I say) he mindeth himselfe of the Lords being hard by him, and represents him often to his soule, as a witnesse and iudge of his whole life, yea of his very heart and conscience. And this excellent vertue of remembring God, doth stand betwixt him, and the tentations to sinne, as it were strong barriers, that doe mightily restraîne his forward flesh from committing it. For why? saith he to himselfe, doth not the God of heauen see and know and vnderstand? how then shall I doe this wickednes, and sinne against him to his face? Further, his memory serues his turne also for the things of God. The commandements, threats, promises of the word, the workes of God, either of mercy or iustice

iustice, the infinite and eternall reward of well doing, the intolerable and endlesse punishment of irrepen- tant sinning, and the like, are alwaies before his eyes, and hee makes none end of minding himselfe of such diuine things, as may frame him to holines. There is a naturall power of memory consisting in the ability of retaining, and making repetition of things that one hath heard or seene. This ability as following the temperature of the body, the sanctified man (perhaps) may want, (and if nature haue not bestowed it vpon him, he must want it; for grace doth not adde a greater naturall perfection to the powers of mans soule, but alone makes the perfections it hath strait and right, and guideth them to God ward): but that memory which God hath giuen him, he can vse for the good of his soule to godly purposes, in all the sanctified performances of memory. He can retaine good things, according to that strength of retinement which nature affords him: but that that he doth retaine (and heere indeede he shewes his memory to be sanctified), he hath at hand for the benefit of his soule in due season: fruitfully recalling it, in the instant of tentation, in the very time of neede, when it may auaile him to resist sinfull suggestions of Satan or the flesh, and to quicken him against his backwardnes and vnwillingnes to duties commanded. So his memory becomes a principall instrument of order, both to his heart and to his life: for example; A godly man and an vnregenerate, come both to one sermon. It is made against filthines or couetousnesse, or any vice, as it falleth out. The vn sanctified man may (perhaps) be able to repeate tenne times more, and more orderly, then the sanctified, (this is a fruit of nature not of grace); but

when some time is past, and that both shall be tempted to couetousnes or filthines; all that, that the vnregenerate man could so readily repeate, is slipt quite out of his minde (as a thing carelesly thrust into a corner, which a man cannot find when he should vse it), so that he follows the sin as much, as if he had neuer heard that Sermon: but y godly man, hath those reasons & proofes of Scripture which he was able to carry away, instantly in his minde repelling such thoughts and saying, haue I not heard what a sinne this is? haue I not beene taught how it displeaseth God? so by this his holy remembrance, the word of God is auailable to keepe him from sinning, or at least after to raise him vp to the renewing of his repentance. And so you see the holinesse of a Christian mans memory. Thirdly his affections are also sanctified, and set in good order by the vertues which the holy Ghost infuseth into him. The principall affections are, loue and hatred, feare and confidence, ioy and sorrow: All these are inabled by the spirit of God, with a new power of exercising themselves vpon God, and the things of God; and there are certaine vertues which doe rectifie each of them in their seuerall workings. First for loue, the motions and inclinations thereof are ruled by (that King of vertues) charity, both towards God and towards the children of God. A good mans heart is inclining it selfe still to Godward, he finds in his soule that he hath something within him bowing and bending his heart to God, and making him euen earne and melt after him sometimes, and cleaue and sticke vnto him, in an vnexpressible manner: yea the sweetnes of that loue wherewith he finds himselfe loued of God, is still pulling him vnto God, euen then when (perhaps) he finds the

3 In his affecti
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the Lord somewhat displeased with him, and carrying himselfe towards him somewhat angerly; as a wife comes towards her husband, with a kind of melting affection, submissiuely but still louingly, when she perceiue that he is offended with her. In truth the working of this affectiō rectified (as I said aboue) by charity, cannot be well enough set out in words; he findeth such a kind of clinging to God, and such an vniting of his heart towards him, that he had rather be depriued of all that is deere to him in the world, then of him: and his soule doth so settledly, stedfastly, solidly, irresistibly bend it selfe to be one with him, that this inclination many times doth ouerweigh and ouer-rule all other inclinations in him; and sometimes hee cannot but euen breake forth into words, professing so much to himselfe, as *Dauid*, I loue the Lord; and calling vpon others, saying, loue yee the Lord, wishing with all the wishes of his soule, that himselfe and all others might more and more loue the Lord. A sanctified heart standeth affected toward God, euen as the louer doth to the person he loueth; and he hath (though not so passionate, because the obiect is spiritual, yet) as true and as perceiueable a working of his heart to God, as one louer hath to the other: and as to God, so he is likewise indued with charity to Gods people. The liking of his heart is to them aboue all other men: hee finds his heart mouued with good will to none, so much as to the Saints. If he perceiue the beames of Gods image shining, that is to him as good, and better then twenty yeeres acquaintance: yea it surpasseth all names of blood and alliance; whom he sees godly, him hee prizes aboue all other men. In truth this charity doth then shew its warmth, when almost the breath of grace

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is choaked by vices of diuers kinds. Though some particular breach may cause a little iarring of affections betweene a godly man, and another whom hee perswadeth himselfe to feare God also, yet he cannot but feele his heart to stand towards him euen in this iarre. Yea let a Christian man, be at the worst that euer he can be, and gone as farre backe from his growth in godlines as he can be gone, yet he doth not (as the hypocrite when he falls off) fall on hating those that he sees to hold out in piety; but euen then he liketh and loueth them, and none so much as them, vnlesse it may be in some particular iarre to some one: and so is his loue ruled. His hatred likewise is made a spirituall hatred, it is set on worke against sinne and sinnefull men: It is as naturall with him to hate wickednes as poyson, and he cannot but hate it, and find his soule as it were rising and warring against it; and for those that loue sin, he cannot but be out with them. In truth, this hatred of sinne doth cleaue so vnto him, and doth so insinuatingly worke within him, that he cannot but hate himselfe (against that filthy selfe-loue which hee finds in himselfe) when he perceiueth the working of sinne in himselfe. And as for wicked men, though he would neuer so faine, hee cannot find his heart to be ioyned with them: he must be of *Dauids* minde, and hate them that hate God; not meaning that he carrieth the habite of malice against them, but this his affection (of disliking and of separating from any thing) that he must needs find stirring in himselfe towards a wicked man, in whom he sees not the image of God. Now for his affection of feare, that is also rectified by the vertue of the feare of God: his soule is ouer-awed by a grace, making him that hee dares not sinne against God,

God, as a child doth not dare to offend his father; though hee know well that God will doe him no harme, yet he cannot make himselfe bold against him; for why, hee feares him, and doth apprehend the displeasing of him, to be so great an euill, that he euen shrinks at the conceite of it, and finds his heart (as it were) falling downe at the thought thereof. Therefore though no man could punish for such and such sinnes, yet he cannot aduenture vpon them (though he perceiue something within him prouoking him, that is, his flesh), because he knowes not how to answer it to God, whom he counts it madnes to be bolde to make his enemy. Yea, and this his fearing of God doth sometimes worke so mightily in him, that it makes him fearelesse of those daungers which else would make him tremble; because hee apprehends them as matters of nothing in comparison of the displeasure of God, which aboue all things he feareth. Indeed, if God doe please to reueale himselfe any whit terribly, or to stirre vp the conscience, the vn sanctified man, trembles much at Gods presence; he cannot keepe this passion of feare from working, when there is present an obiekt fit to mooue it; but take away this, and he ceaseth to feare: onely the good man, hath the feare of God so habituated in him, that though he find not a shaking of his ioints at all times, yet his very heart shaketh and trembleth to thinke of offending him, and so he cannot be induced to doe it: or if he haue, this feare of his will giue him no peace, till he haue attained reconciliation. So that it is a feare mixed with loue, making one carefull not to offend, and to seeke atonement: not an astonishing feare ioyned with hatred, making a man to runne desperately from God
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when hee hath sinned, and nothing else but cry out against himselfe, and his owne misery. Now for confidence, heere the Christian finds himselfe confirmed with strength from aboue, to rest his heart vpon God in Christ, for the obtaining of all good things and escaping of all euill. His soule hangs to Godward, Gods truth and Gods power are leand vnto (when any thing assailes his hopes), as the very pillars and foundations thereof: and if hee haue no friend nor meanes to trust in, yet he giues not ouer hope; but as *Dauid*, can comfort himselfe in God, because his heart was fixed vpon him. And though this his confidence wants not its imperfections, yet he perceiueth himselfe to haue gotten a new strength by it, which he was neuer acquainted with before; establishing and confirming him in and against all those shewes of euill, that are ready to offer themselves vnto his minde. In like manner his ioyes are taken-vp with God, and things heavenly many times. O how much good it doth him, to consider how glorious the Lord his God is in himselfe, and how gracious vnto him? and what an vnutterable, and heart-rauishing pleasure it is to him sometimes to meditate of his full inioying of God heereafter? These things comming to his minde, doe euen sweetly enlarge his heart, and make his soule to open it selfe to take contentment in them, sometimes euen as sensibly as in the things that are heere below, and often times more. The vertue of ioy of the holy Ghost doth rule his naturall passion of ioy, and caueth it to be prouoked by things that are not subministred vnto his fancy by his senses; but to his vnderstanding by his faith. Gods promises are sweete to him, the Kingdome of heauen hath a comfortable relish in his soule, and he
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finds a life indeed, in knowing that his life is hid with Christ. Lastly, his sorrowes are ordained by the vertue of godly sorrow, so that sometimes his griefes doe euen runne towards things spirituall euill. Alwaies he maintaineth in himselfe a being displeased against sinne, but oftentimes it doth euen sting his soule to consider how he hath offended his God. And though he doe know himselfe, out of the daunger of damnation; yet the louing of God breakes his heart, and hee can then with a still and quiet mourning, sigh and mourne, and weepe for sinne, when he is farre enough from hauing any feare of damnation: and though his griefes this way be not euery day alike in quantity nor insensiblenes; yet vsually no day passeth him, wherein he doth not seeke to draw his heart to a relenting remorse for his sinnes. Though his offences be either vnknowne to the world, or such as the world (if it do know) makes no reckoning of: yet his heart is touched with them, it often doth euen ake and is troubled, when he remembers his past or present transgressions: Yea, and hee neuer remembers them, but he would faine haue it ake. Euen as nature hath framed him, so that he cannot but grieue at naturall inconueniences if they befall him (for the passions are not simply at the command of the will in their working, but alone in regard of the measure): so grace doth in such sort rule his hart, that spirituall inconueniences, and chiefly, sinnes cannot but be troublesome to him. It is a voluntary sorrow that he hath for sinne; a sorrow not forced vpon him by crosses alone, but sought by him when he hath no crosse to grieue for, oft times: yea, he griueth for this, that he cannot be better then he is; and it is a trouble and anguish to his soule, that hee finds in himselfe

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no stronger and better growth in godlines. And thus (my brethren) is a regenerate mans heart adorned in all the powers of it: vnderstanding, will, conscience, the principall; and imagination, memory and affections, the inferiour. Not so perfectly I confesse, that the contrary vices doe not often shew themselves, interrupting the working of these vertues, and obscuring and darkening their luster: but so, as that still the Sunne of holines doth breake thorough the mists of vices, when they be at the thickest; and shine out againe, in spight of such indarkening of them. In an vn sanctified man, these graces are not to be found at all, he doth not perceiue the working of them; he feesles not their weakenesse, he desireth not their confirmation: but the child of God findeth them in himselfe, and often againe findeth the quite contrary; he perceiueeth them sometimes to be stronger sometimes weaker, and he is truly disquieted with the vices that are opposite to these vertues, as with diseases of body; and with the infirmity of these graces, as with weakenesse of his legs and armes, when he should imploy himselfe in any worke or busines. His knowledge of God, is obscured with ignorance, and often assailed with obiections, his faith in God and in his word hath its faintings, his conscience feesles some prickles of guiltines; his will is not without its rebellious motions, his thoughts are dull to God often times; and his memory is turned to other things with the neglecting of God: his loue is cold, his feare is chaunged into a kind of stupidity; his confidence is shaken, his ioyes weakened, and to his seeming little lesse then dead; and his griefes are euen stopped, and the streame of his teares dried vp or diuerted: but alacke he finds this so to be, and is vexed
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at it: he perceineth it and discerneth it with paine and dislike, and hee can tell well that sometimes it hath beene otherwise with him; and why is he thus now? why is hee so altered from himselfe? Indeed he hath these graces neuer so plentifully, but that he sees defects, and knowes there should, and desires there might be more: but yet when grace is a little weakened ouer that it was, he findeth it before long, and seekes to restore it againe to its former, and a stronger strength.

CHAP. VII.

All to examine themselves whither they be regenerate, yea or no.



And so (brethren) haue I done mine indeauour to explaine this most necessary doctrine of regeneration; without which our Sauour, little lesse then sweares, that no man can be saued. Giue me leaue now (I pray you) to apply the point a little closser to your consciences, without which the word will want much of its efficacy to your good. And in this application I would addressse my speech, first, to all indifferently; regenerate or not: then to the vnregenerate; and lastly to the regenerate specially, according to their different estates. Brethren you heare, and I am perswaded you doe belecue that, y^e our Sauior speaks, verily, verily, vnlesse a man be borne againe, he cannot see the Kingdome of God. Be you therefore perswaded all of you to descend into your owne soules, and well to prosecute the examination of your owne estates; whether
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uses.

1. To all, that they inquire into them. selues, whether they be regenerate, yea or no.

you be as yet regenerated yea or no. Tell me I say in the name of God, whosoever thou beest that standest heere before the Lord, art thou regenerated yea or no? It is very necessary to know, at least wise whither it be possible for vs to be saued or not. Seeing of this life we haue no further assurance then for the present moment, and that we know all, it must shortly haue an end; can it be any other then very madnes, to remaine vncertaine whether there be a possibility of our changing for a better; when change we must of necessity, either for a better or worse? It pleaseth vs not to hang in vncertainties about the things of this world, which are but for the twinkling of an eie: will we make our selues so foolish as to bee content alone not to know, what ill may befall vs heereafter? An impossibility of entring into heauen, carries with it a certainty of falling into hell: he that cannot enter into the former, cannot but be cast into the latter. Wherefore againe, and againe I exhort you, seeing it is impossible to be saued without regeneration; know you of your owne estate so much, whether you be regenerated yea or no. And (my brethren) take heede of satisfiying your selues heere, in a matter of so much importance, with wandring conceits, and vncertaine probabilities: let it not suffice you to thinke you are borne againe: rest not seeking till yee haue concluded vpon the matter vndoubtedly one way or other, and can say without all question, either I am regenerated; or I am not. In very truth, the vnwillingnes to enter into this inquisition, giueth occasion of vehement suspicion that one is not regenerated. It is a fore presumption, that a man hath not that grace, whereof he is not willing with any seriousness and diligence, to examine himselfe, if hee haue

haue it yea or no. And let that man, that is willing to put of this matter slightly; & to please himselfe in idle imaginations, saying, I hope I haue beene regenerated, though he haue neuer bestowed paines to inquire into the grounds of this hope: let that man I say, be euen all most assured, that he is not as yet regenerated. A sound and well grounded scholar feares not be examined in grounds of learning; a sufficient workman in any trade is neuer vnwilling to come into triall and question about his skill: onely bunglers, onely dunces abhorre from all search and triall of their sufficiencies. A secret guiltines of wants, causeth an vnwillingnes of being hard pressed to shew what one hath; doubtlesse it is so in the matters of the soule also. The regenerate is willing to search out his estate, because the goodnes thereof doth more cleerely appeare, by how much it is more often searched; but he that cannot away to stand asking and demanding of himselfe, and call for infallible proofes of his being regenerate, is therefore alone vnwilling to put himselfe to the trouble of proouing it, because hee is destitute of sufficient proofes. I say therefore vnto thee, thou must follow this inquiry close: thou must not beleene euery thought of thine heart: thou must haue good assurance, and good grounds of good assurance, afore thou be bold to call thy selfe a regenerate man. The hart of men (brethren) is a very Sea of guile: Euery sonne of *Adam* hath a marueilous selfe-deceiuing spirit. Selfe-loue, I say, selfe-loue, and a desire of all good to our selues, makes vs too too credulous of our owne condition for the most part: because nature worketh in vs a desire of being happy, we are all too too willing to beleene that we haue those things (I meane it of spirituall things),

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without which we cannot be happy. In truth for things temporall, because our senses (strong confuters) doe refell all conceits of hauing that, which indeede we haue not, we are not heere so apt to beguile our owne selues: but because in things spirituall, our vnderstanding (without sense most times) must iudge of the truth or falselhood of our opinions, it comes to passe that we are very ready to be deceived with ouerlousing opinions of our selues. Where almost shall we find a man (not extremely and notoriously wicked in all manner of shamefull abominations), which will not say, that hee hopes he is Gods childe, and to be Gods child, and to be regenerate? or almost one and the same thing, they differ alone in some respects. Let our readines to brag of being better then in truth we be (a certaine fruit of the blindnesse of our mindes in the matters of God), let this readinesse I say, to bee ouerwell conceited of our selues, make vs afraide to rest vpon any ouer hasty answer to this question, whether we be regenerate yea or no. Before thou do rest in the answer thou hast to make to this question, looke well to the grounds of thine answer, and see that thine answer be made out of knowledge and iudgement; not out of the folly and blindnesse of selfe-loue. Verily (brethren) I would haue you make a true answer this way, and neither deny the worke that God hath wrought in you; nor yet brag of a conceite of that worke which neuer was: but yet let me freely confesse thus much, that I had much rather haue you feare without a cause, then hope without a cause. I would thou shouldest answer truly of thine estate; but I had rather thou shouldest erre in thinking thy selfe not regenerated, when thou art; then on the other hand in
deeming

deeming thy selfe regenerated when thou art not : for indeede, the former, though it be a troublesome error, yet is nothing daungerous ; the latter though pleasing enough, is extreamely perilous. Daungerlesse feare, is better then fearelesse daunger. If a man condemned to dye, and leading to execution, thinke that he hath a pardon and hath none ; he may goe pleasantly to the gallowes out of this fancy ; but he will scarce come frō it pleasantly : but if he that hath a pardon, thinke hee haue none ; his heart is heavy in going, but he feesles himselfe lighted quickly, when at the instant the pardon is produced to saue his life. Iust so it is, in this case : If any amongst you be strongly conceited that he is Gods child and is not, hee goes towards death with fewer feares, and is not much troubled at the remembrance of his last houre : but in that houre and after that, O then how terrible are his terrors, made by seeing himselfe disappointed ! Shall a man, thinke you, haue any refreshing in hell, from the remembrance of his former conceits, whereby he did account himselfe the childe of God, which now all too late hee findeth quite contrary ? On the other side, if the child of God remaine fearefull of his estate, and cannot tell what to affirme of himselfe, but rather conceiueth hee is not Gods child then otherwise ; I confesse he hath many needlesse feares, many causelesse disquietments, & a life far more vncomfortable then he need to haue : but, when after death hee shall be receiued, into the inheritance of Gods children, then his former feares shall no whit impeach his present glory, he is safe and happy for all his feare. Much rather therefore would I so speake, that you might be fearefull without cause, then hopefull : for I wish your present disquietment

without your future perill: rather then your present ease with your future destruction. This is the cause that I dwell so much vpon this point, that I vrge it so hard, and strue to set it so neere vnto thy soule, aduising thee, to aske thy selfe once; am I regenerate? and not to beleue thy selfe at first (because thou maiest perhaps quickly say, I hope I am); but to demaunde the second time and say, yea, but doe I not deceiue my selfe? am I, so indeede? and is not my conceite of my selfe groundlesse? and yet not to rest in the second answer, but to goe about againe, and to inquire often, and often, saying, to thy selfe, what am I? a child of God or not? begotten againe or not? where be the reasons of my taking my selfe for his childe? what due proofes can I bring that I am regenerate? what arguments soundly grounded, and gathered from the word of God can I produce, to demonstrate to my soule, that I am translated from death to life? It is good to be suspicious of the well knowne partiality of our owne hearts; it is good to be iealous of our too too palpable guilefulness in this case: and so shall a thing well done, be more then twice done; and a sound and and thorough search, breede a sound and infallible assurance. Let me then vndertake the examination for euery of your soules at this time; and know, that the Minister standing in Christs roome, must make bold with your consciences, and must speake vnto you with authority, because he speaketh with commission. Say then, thou man or woman, of what age, place, ranke, condition, so euer: Doeſt thou thinke it possible for thee to be ſaued, when thou dyest? and to passe into Gods Kingdome, when thou passeſt out of this world? Tell me what thou thinkest of this matter. If thou answer, that thou haſt neuer greatly troubled thine head
with

with these thoughts, but taking thy saluation for granted, hast busied thy mind about other matters. The do condemne thee of monstrous folly & blindness, and assure thee, that howsoeuer it goe with other men, yet thou (as yet) art in no case to come to heauen. But if thine answer be, that thou hopest thou both maiest and shalt bee saued. Then I demand againe; Hast not thou heard the words of our Sauriour? is hee not peremptorie and plaine, with great earnestnesse affirming, that vlesse thou beest borne againe, thou canst not see Gods kingdome? wilt thou impute falsehood to his speeches, yea or no? if no, then tel me, thou that hopest to be saued: art thou regenerate yea or no? Here lies the maine matter now, vpon thine answer to this question all thine hopes must depend, and therefore answer deliberately and truly; Art thou regenerate, or art thou not? Like enough to this thou mayst say thou art. But I reply vpon thee, that it is not enough to say so: what will it auaille to say thou hast riches, and hast them not? to say thou art in health, and art deadly sicke? to say thou hast a pardon of thy felonie, and hast none? Or to say thou hast been borne againe, and hast not? Wherefore I call thee againe to thine answer, to see if thou wilt stand to it? Art thou indeed regenerate, or is it alone thy conceit without substance? Art thou assured of it, or doest thou alone goe by guesse and coniectures? If thou rest vpon poore and thinne hopes, may I not be bold to charge thee with extreame folly? I am sure thou wouldest call him foole, that should content himselfe with such simple euidences in the matter of his lands, or liuing, or his temporall estate: how much more doest thou deserue the same name, that dalliest with thy selfe so fondly in matters, whereupon thine eternall estate dependeth?

pendeth? but if thine hopes be well grounded, shew vs the grounds of them, and bring them forth now in so due an houre, before God and thine owne conscience. Where is thine holinesse? where is the Image of God wrought in thee? shew how the spirit, and the word of God haue wrought together, to change thee into a new man: when diddest thou see and feele (I doe not say, hell open before thee, ready to receiue thee; for that *Indas* saw and felt, and yet was neuer regenerated), but the filthinesse of thy nature, thine abominablenesse, sinfulness and wickednesse? what seruent and strong desires hast thou found of being renewed and sanctified by the spirit of God? Where be thy cries, thy groanes, thy teares, begging reconciliation at Gods hand, and earnestly seeking vnto him to reforme thy leaud nature? Where is the firme purpose of thy soule out of the apprehension of his grace, to please him in all things? Where is thy godly conuersation, thy departing from all wickednesse, and exercising thy selfe constantly in that that is good? What combates hast thou made with sinne and Satan, and with the vn sanctified world? Where is thy growth and proceeding in all godlinesse? Shew mee the vertues of the inward man formerly declared. Shew mee thy loue and feare of God; shew me thine hatred of sinne, and sorrow for it: shew me thy mindfulness of God, thy thinking of him, thy beleeuing and reioycing in him, and in his word. Are these things to be found in thee? Canst thou approoue before the liuing God and thine owne soule, that these matters are in thee? then stand to thine answere, then confirme thy selfe in thy perswasion, and be thou more and more assured, that the spirit and word of God haue

haue begotten thee againe indeed: but if these things be absent from thee, or if thou please thy selfe in certaine shadowes and resemblances, and conceits of them; I say vnto thee, thy conceits are vaine, thine answer false, and thou art so much the further off from being the child of God, by how much thou dost more peremptorily boast of thy being such. Brethren, what should I say more? you see the necessity of this searching into your selues: I haue endeauoured to goe before you in it; continue you now constantly, and neuer giue your selues any rest, till by looking narrowly into your hearts, you haue attained a true and sure knowledge of your estates, and bee able to say and shew that you are regenerated, yea or not.

CHAP. VIII.

Containing an vse of terrour to them that are vnregenerate.



And in the second place, let me turne my speech to all them (which are without ^{1. To the vn-} doubt the greater number) that if they ^{regenerate.} will answer truly, must answer nega- ^{1. Terrour be-} tiuely to this question; & must confesse, ^{cause of their} ^{hard estate.} if they will not lie, that in very deed they are not regenerate. To which kind of men I haue two things to speake; the one, to shew them their wretchednesse, out of Christs owne words; the other to beseech them, that they would be carefull and willing to come out of it. Come hither all yee vnregenerate men, and see your hard condition: you know you must not liue in this world alwaies: you see so many dye before you,

that you cannot but see, (though you refuse to consider of it) that death must ceaze vpon your persons also afore long. And you haue been wont to flatter your selues with hopes of being saued, when you die. But now I pronounce against you, that all these your hopes are lying hopes, and like a broken reed, will but runne into your armes if you rest vpon them. Either our Lord Iesus Christ did egregiously falsifie, when he did so vehemently assure *Nicodemus*, that a man cannot see the kingdome of God, vnlesse he be borne againe : or elsie you haue most egregiously deluded your owne soules with vanitie & lies; when (being vnregenerate) you haue been bold to make your selues belecue, that you should be saued. Now for our Sauour, wee are sure he affirmeth nothing but what hee knoweth ; his words be all pure words, tryed in the furnace seuen times; he y is the author of saluation, can well enough tell to whō he will grant it ; you therfore, euen all you y haue maintained cōtrary hopes in your selues, haue lied to your selues, haue trusted in vanity, haue bin beguiled by sin and Satan, haue flattered your selues foolishly, and shall surely be disappointed of your goodly hopes, vnlesse you take a better course then heretofore. I say vnto thee that art vnregenerate : Though thou liuest an honest and ciuill life ; though thou cariest thy selfe iustly and truly towards thy neighbours in thy dealings ; though thou giue much almes to the poore ; though thou come to Church, and heare the Word, and receiue the Sacraments ; though thou hast been baptized, and professest to belecue in Christ ; though thou reade the Scriptures, and pray with thy family ; yea though thou haue some fits of sorrow for some sinnes ; yea though thou confessest and leauest many

many finnes, and seemest to take much pleasure in the companie of good men, and beest forward to the externall exercises of religion and pietie; though thou doest all these things (as all these things may be done), and yet beest not regenerate, thou canst not for all that, haue any admittance into the kingdome of God. How miserable therefore is thy condition, that loosest all thy paines and cost that thou bestowest in some good things, and canst not bee saued by all that thou doest? Doubtlesse euen so stands it with all your soules that are vnregenerate, your best works are but gilded sins; and that that in you seemeth faire and louely to your selues, and to your neighbours; to God, that searcheth the heart, and iudgeth of all things by the heart, appeareth exceeding loathsome and abominable. Acknowledge thy wretchednesse therefore, thou that art not regenerate: for to speake all in one word, Do what thou canst, so long as thou remainest in this estate, there is an vtter impossibilitie of thy comming to heauen. But you may (perhaps) say vnto me; Who be the men, whom I dare charge to bee vnregenerate, and in that name barre vp the Kingdome of God against them? I answere, Too too great a multitude, and more by farre then wee doe desire: euen all those that boast of their owne vertues, and will needs make themselves belecue, that they loue God aboue all, and with all their hearts, and their neighbour as themselves: that is in a word, That they doe more then euer any of all the Prophets and Apostles, or any besides Christ (in the present World) since the first sinne of *Adam*. All these that find in themselves so great store of the loue and feare of God, as that they conceiue, that they loue him with all their hearts, and feare him with all their hearts, and
trust

trust in him with all their hearts, and repent euerie day, and belecue in Christ as well as the best, and haue done euer since they can remember, these full men, these rich persons, these that haue soules so perfectlie replenished with all graces, that they finde no want of faith, or of repentance, or of humilitie, or of the spirit of prayer, or of the loue of God, or almost any thing. These that haue no faults in themselues, they were neuer proud in all their liues, they know as much as any of them all can tell them; and they haue not brought vp so many children, they trow, but that they can tel how to be saued; that neuer wronged any in al their liues; and that hope in God they shall be saued for their good liues and good meanings. All these ignorants neuer vnderstood, and therefore onely boast of much; because wanting knowledge totally, they cannot know their owne wants. Wherefore if any amongst you be such, and out of ignorance so well-conceited of himselfe, let him not pretend to be regenerate. In vaine he claimeth Gods Kingdome, if he be not changed and become another man. Yea, all those, that though they haue more knowledge then to brag thus, yet neuer felt themselues to haue been the children of wrath, nor were neuer pained with the apprehension of their owne sinfulness. These also I as firme to be vnregenerate; and so remaining, cannot be saued. Yea, all that allow wicked thoughts in their hearts, and neuer take care to see, and lament the euill conceits of their inward man; but rather serue sinne in the lusts of it, and please themselues in thinking of that, which for feare or shame they doe not dare to accomplish; those also haue no part in Gods Kingdome, as the case goes with them hitherto. Yea, all that makes

no conscience of smal finnes, which the world doth not take notice of; but passe ouer such trespasses, without making any matter of them, or troubling themselves to bewaile them; these haue cause to feare, that heauen is fast locked vpon them. Yea, all that allow themselves for gaine, profit, or pleasure sake, in any one sinfull action, secret or open; excusing, and shifiting, and turning themselves into all shapes, to make themselves not to know it to be sinfull, and labouring not to be moued with the exhortations of the Word, & checks of their owne consciences: but holding still their resolution, that that thing they must needs do, they cannot chuse but doe; though their consciences would willingly checke them for the same, were they not by them put to silence. All these are to number themselves among the vnregenerate: and such, as if God be, as he is (most perfectly iust), cannot be saued, whilest they abide such. But most of all those that liue in open grosse finnes, and yet flatter themselves with hopes of doing wel enough, because others liue as bad as they; and because they doubt not to ouer-entreate God, with the repentance of the last houre: these are farthest off from regeneration, and remaine in a dangerous and damnable estate; so that I doubt not to proclaime vnto them in the name of God, that (so continuing) Christ shall profit them nothing; Christ shal neuer bring them to heauen. Now therefore if any of you that heare me, do perceiue your selues to be such, I pray you lay aside all your conceits of going to heauen: I pray you surcease to feede your selues with vanitie, and wind; and to make your selues secure, by making false promises to your soules of that they shal neuer attaine. Know thou whosoever, that art an ignorant boaster of thine owne goodnes; or a man
senselesse

senselesse of thine owne badnesse, and must be dispensed with all in some one darling sinne, which saine (against the truth beginning to shew it selfe to thee) thou wouldest not haue to bee counted a sinne: know thou whosoever that art a worker of iniquity, and puttest off repentance till the time of sicknesse, that thou hast no part nor portion in this inheritance; that thou art the old Man, leauened with old leauen, and not renewed nor purged; and therefore that it cannot possibly befall thee, to see Gods Kingdome, if Christ be true, and God iust, so long as thou abidest vnchanged. What should one doe, to make dead men feelee their death? If we could speake plainer to you, we would (brethren): for why, we know, that at this very point, your whole happinesse must begin. The vnregenerate can neuer become regenerate, till he first perceiue himselfe vnregenerate. A child of Satan can neuer be made the childe of God, till he feelee himselfe the childe of Satan. Our spirituall felicitie begins in the sense of our spirituall misery; and therefore we take all this paines to make you see your wretchednesse, because it is vpon none other conditions auoidable. Open thine eies therefore and see; open thine heart, and feelee thine vnregeneracie, thy being in the state of death, thine horrible sinfulnessse, and thy being (as I haue often said, and cannot too often say) no better then the very sonne and daughter of the Prince of Darkenesse. Will you not see? will you not feelee? will you hood-winke your selues? will you harden your hearts? will ye suffer the Diuell to turne you from heeding your owne estate, till at last it be past recouery? I pray you doe not so, be not so great enemies to your owne soules, I entreate you: But what should I goe forward with more words to you? I will

will turne my speech to God for you: And, O thou Author of life and light, be pleased now to remember the end of thine owne ordinances, and make them fruitful for the purposes by thy selfe appointed. O, open the eyes of some one of these blind men; inlighten the soules of some one of them, at least with so much light, that they may perceiue themselues hitherto to haue been voide of light: put into them, at least, that first motion of life, that they may feele themselues hitherto to haue been but dead men, and voide of life: O let not thy word returne empty, but make it effectuall to all, to which thou sendest it.

CHAP. IX.

Containing an exhortation to seeke regeneration.



AND now (brethren) in the next place, if there bee amongst you any, whose soule the Lord may haue awakned to feele their vnregeneracy; to them let vs further ad a word of exhortation. It were (in truth)

*a. Exhortation,
that they seeke
to come out of
this hard estate.*

a poore comfort to know ones wound, if there were not a plaister deliuered withall to heale those wounds. But we come to entreate you to be made the children of God, and to bee begotten againe: and withall, wee come to assure you, that you may be such, if you do not reiect the present offer of grace. I pray you therefore let these words sinke into your minds, and be you willing & desirous to be the children of our heavenly Father. I hope (brethren) the request will not seeme to you vnreasonable, nor the motion light, and not worth harkening to; when the God of heauen lues vnto you,

that

that be his enemies, to be changed and become his adopted sonnes. Sure I am, that if a Gentleman should, with the same good meaning, make the same offer to a poore miserable beggar, either he would greedily accept the motion, or else all that knew him, would esteeme him mad. How much worse then mad art thou then, which wilt reject the Lords owne motion, offering to become thy Father, and intreating thee to bee willing to be made his child by adoption? you may (perhaps) say vnto me, that you do already wish and desire so to bee with all your hearts, but that all the difficultie lies in being made such as you desire to be. And I answere, that if you doe indeed and in truth long and desire to be regenerate, with a settled and firme desire, and stable and confirmed wishing of your hearts, that then the greatest impediment is removed, and the greatest difficultie overcome, and your regeneration is now in a faire forwardnesse, yea verily, it is already begun; and doe you but cherish these motions, and it shall be perfected. You may (perhaps) make another obiection, and say, that it is not in your power to regenerate your selues; and therefore it is an idle attempt of me, to perswade you to become such as you cannot make your selues to be: for the Spirit of God must regenerate, and who can command that to come vpon him? To which I answere, that indeed a man cannot possibly regenerate himselfe, this is Gods act, not his, he is a meere patient in it. But yet I say moreouer, that the doctrine of the Gospell is the ministration of the Spirit; and where that is preached, as now it is preached amongst you, there the holy Ghost comes to regenerate; there he comes with his in-living vertue; there he is present with his quickning power: and he that wil
not

not resist the motions and exhortations, that the word and spirit of God doe raise vp within him, shall surely be visited from on high, and shall haue the spirit of God descending vpon him, to make him a new creature. Yea further I say to such an one, that God hath appointed certaine things to be done by men, which they that will not refuse to doe, may doe, and those that shall doe, shall be regenerated. For there is a common worke of illumination, so making way for regeneration, that it puts a power into man of doing that, which when he shall doe, the spirit of God will mightily worke within him to his quickening and purging. All you therefore that finde your selues as yet not to be regenerate, but yet faine would be (for to others it is in vaine to speake, they be not yet so farre inlightned as to be capable of regeneration), but all you, hearken and vnderstand what it is that you must doe, that you may be regenerate; and by doing which, you shall not faile of receiuing this wonderfull blessing of a new life, to be created in you: onely yet with one prouiso, that you doe not dampe the present motions of the word and spirit of God with procrastinations and delayes, with putting off, and deferring till an other time. Nay, you must accept of the offers of grace, whilest it is called to day; and know, that nothing doth more harden your hearts, and chase away the spirit of God from them, then that foolish and slothful shifting off his persuasions, with a purpose of settling about the worke hereafter, but not yet. Thou must take Gods time, and not bid him tarry thy time. It is no reason the King should waite vpon the traitor, till he were at leisure to receiue a pardon. If thou wilt not haue while, when the Lord sees it fit to make thee a sweet promise of
grace,

PROV. 1. 24. 28.

grace: remember the terrible threatning of Wisdome, *You shall seeke me and not finde me, because I stretched out mine hands, and you would not heare me.* O then venture not to put off God till hereafter. Who can tell whether euer he will come so neere thee againe, if at this time thine entertainment of him be no better, then to shut vp the dores of thine heart, and tell him the roomes are otherwise filled, there is no place for him as yet? But now I say with prouiso, that you will now begin without further deferring; I will shew you the way of life, and tell you that, which if you will be pleased to doe, (and it shall be no such hard matter nor impossible, but that your owne soules shall confesse there is nothing to hinder you from doing it, but your owne vnwillingnesse, or carelesnesse, or both) if, I say, you will be pleased to doe, I testifie vnto you in the name of the Lord, that you shall bee regenerate; and that from the time you begin to doe them, you begin to be regenerate. Now these things are in number three, (as I said before) neither impossible for you to doe, nor yet difficult; there lackes but a willing mind, and they be easily done; onely vnderstand of them, that you must not satisfie your selues with hauing done them once, but must doe them continually; because they are meanes of encreasing holinesse, as well as attaining it. The first is, so to nourish your apprehension of your owne misery in not being regenerated, and your earnest desire of being regenerated, for the escaping of this misery, that it may breake forth into requests and petitions vnto God, for his spirit of regeneration. Goe thou and muse thus with thy selfe; Alas, I see most euidently, that as yet I am but a sonne of old *Adam*! there is no thorough change of mine heart, nor of my life,

Whereof the
meanes are
three.

1. To desire and
pray for the spi-
rit of regenera-
tion.

life, from sinne to holinesse; I am as I was borne, and haue not been altered by a new birth: and therefore I am in no possibility of being saued. This night, if God should (as how know I, but he may this night) take away my soule from me, O I perish; for out of heauen, the blessed Sauour of mankind hath excluded mee; for thither he tels vs euidently, that none must enter that are not borne againe; and O miserable man, I that am not yet capable of eternall life, and that stand in such tearmes with God to this day, that hee cannot both keepe his owne truth, and saue my soule! What shall I doe? what course shall I take? O could I once obtaine regeneration, then I were safe, then I were sure; then if death should come immediately, I neede not feare it; then were the gates of heauen opened vnto mee, and then I both might, and should enter in thereto. O that I were regenerate! O that I were borne againe! O that I were a new creature! O that once the image of Christ Iesus were imprinted vpon me! All the goods and honours of this world, would not so much aduantage me as holinesse, if I could attaine it. But what doe I stand wishing? I haue beene told that the spirit of God is he, who regenerateth his people. Wherefore I wil beg at his hand that mighty and sauing worke of his spirit, and boldly I may doe it: for Christ Iesus hath promised to all that thirst, that if they come, he will make them drinke of the waters of life. Yea, he hath told me, that if we men who are euil, Iſa. 55. 1. can yet giue naturall good things to our children that aske them; God will much more giue his spirit to them that aske it. For his promise is, to poure waters vpon the dry ground, and flouds vpon the thirsty ground, and to poure out of his spirit vpon all flesh.

Well I am assured the word of God is true, and these promises shall be performed to euery one that asketh, that he may receiue; and to euery one that seeketh, that he may finde: for the Lord is rich in grace, and giues to all that aske, & hits no man in the teeth. And therefore I will take courage to call vpon him, for that most desiracable gift of God, euen the spirit of regeneration. Thus hauing enkindled thy desires, bow thou the knees of thy body, and of thy soule too, vnto the king of heauen; and poure out thy requests in the most submissiue & earnest manner thou canst, saying, either in these words, or to this purpose: O Lord, I am a lost sheep, I am a child of wrath by nature, I am most miserable, most sinful, & I see that in me there dwelleth no good thing, and if I be not renewed I must perish; I beseech thee haue mercy vpon me, that I perish not. Send thy blessed spirit into mine heart to regenerate me; for so is thy promise plainly made in thy word. Thou knowest that I cannot make my selfe new: O let thy spirit come vpon me, and make me to haue a new heart, and a new spirit. Lord Iesus Christ, send thy spirit into mee, which may restore mee from this death of sinne (which now at last thou hast made me to feele) vnto the life of holinesse. Thou toldest the woman of Samaria, that if she would aske of thee, thou wouldest giue her the water of life. Now Lord, I come and aske of thee that water, that liuing, that pretious water of the holy spirit. O giue it vnto mee, that I may neuer thirst, but that it may spring forth in my belly, and become a riuer of water. O Lord, I beg not money, I beg not honour, I beg not health, I beg not naturall wisdom; but I beg that, which I haue more need to receiue, and shall haue more benefit by receiuing;

uing; and which thou hast more promised to giue, and shalt haue more honour by giuing, then by any such temporary or externall thing. O giue me therefore thy holy spirit to regenerate me, and make mee to feele by experience the truth of thy gracious promises. My brethren, I haue put these prayers into your mouthes, learne you to poure them forth, before the throne of grace in secret; forget not in some such manner of words to cry for this best of all gifts, and beg earnestly, and if thou canst not amplifie, yet multiply; if thou canst not vse variety of words, yet repeate the same request often, and againe and againe; if thine inuention serues not to say more, let thy desire force thee to dwell vpon this 20. times, & rather then faile, twice 20. times. O Lord giue vnto me (a miserable sinner) thy spirit of life & grace to regenerate me; for so hast thou promised to them that aske; & I aske Lord, & resolute to continue asking. I certifie you all frō God, and by this authority of Christ Iesus committed to his Ministers, do verily assure you, that he who so seeketh regeneration, shall as certainly be regenerate, as God is true of his word; and that is more certaine then the Sunnes shining in the heauens, and the earths keeping his owne place. I know that Satan will step forth to hinder you from following this counsell; he will strue to make you carelesse of it all together, as if there were no neede of begging so hard: but I assure thee, that he doth but beguile thee. Neuer any man was regenerate, nor shall be (after yeeres of ability to pray) vnlesse he doe pray for it: for the gift of the spirit is promised to you that aske, and to none else: and by telling thy selfe of thy misery in wanting regeneration, thou shalt easily shake thy selfe out of this carelesnes; and bring

thy selfe to a care of seeking that, which but by seeking thou canst not get; and but by getting thou canst not be saued. Then will the Diuell assaile thee with more tentations, and cast obiections and doubts in thy way, as if it were in vaine to pray; for sure thou shalt not be heard: but beleue him not; hee is a lyar in going about to make thee make God a lyar; for is not the promise so vniuersall, as no man is excluded that doth not exclude himselfe? doth it not runne thus, every one that asketh receiueth: every one that seeketh findeth, and therefore say thou to thine owne heart, if every one why not I? sure I will aske then, and will not spare to speede, by sparing to speake to God. And that thou maicst yet more imbolden thy selfe, know that God hath tyed thee by a kind of vow to seeke to him for the spirit of regeneration, and himselfe to giue it vnto thee, when thou so seekest. For, tell me, art thou not a man professing to be of the Christian religion? Wast thou not baptized in the name of the Father, the Sonne, and the holy Ghost? To what end was this washing; but to assure thee, of the spirit of God working like water to thy regeneration? Wherefore vrge thou the Lord with his owne seale, and say, O Lord! what better euidence can I wish? Thou hast giuen me the seale of regeneration. O make it to appeare not to haue beene an empty signe: Lord, baptise me with the Spirit, and with Water; euen wash me and cleanse me, by that pure Water of thy holy Spirit; which may sanctifie me throughout, and make me a new creature. If any doubt arise in thine heart, looke thus to the seale of the couenant and confirme thy faith: and assure thy selfe that God will neuer falsifie his bond and seale, he will wash thee according to his couenant sealed vpon-

to thee by Baptisme. In very deed (brethren) it is an absurdity to imagine, that all, that are baptized with water are also infallibly regenerated: but yet it is sure, that all such might be regenerated, if considering what this seale importeth, they would duly and earnestly seeke vnto the Lord for performance thereof. This is that I call vpon you now to do, if already any haue not done it: Let the remembrance of thy Baptisme with water, cause thee to seeke to him that can giue the Baptisme of the spirit; & he knoweth not how to deny himselfe nor his couenant. But (perhaps) still the Diuell may be busie with thee, and cast some quiddity, and subtil cauilt in thy way; as sometimes he hath done, telling thee, that if thou beest not, as thou findest thy selfe not to be, regenerate: thy prayers cannot be heard, because they be not of faith. Thou maicst answer him, that that worke of God in his word, which moueth thee so to pray, is a beginning of regeneration, which shall vndoubtedly be perfected if thou continue to pray; and therefore that thou wilt not be hindered by such cauilt. For thou beleeuest that God hath said true, when he said, *No euery one that thirsteth*; and seeing out of a perswasion of the truth of this generall promise, thou addest thy selfe to performe the duty whereto the promise is made, thy prayer must needs be of faith (though of a weake faith), and be no sinne, but an acceptable seruice vnto God. Now therefore (brethren) be not discouraged for praying for the spirit of life to breathe vpon you, by any cauilt or obiections of Satan; be not made carelesse of seeking so necessary a thing, by any fond imaginations that he will put into your minds; be not diuerted from doing this duty, by any worldly businesse that may come betwixt: but

what euer thou doest, now in thine heart, and when thou comest home, in thy closet, and in the solemn manner bow thy selfe to God, and cry vnto him for the holy Ghost to regenerate thee. And O thou blessed spirit, that art like the wind, and breathest euen where thou lustest, breathe into the hearts of some of these that heare me this day, and cause some of them to be inflamed with a desire of regeneration, and to be encouraged to the begging of it, whereas yet it hath not been wrought. And so much for the first meanes to be vsed. The second meanes is a diligent hiding of the word of God in the heart. For seeing that is the seed of immortality, if it be closely laid vp in the ground of our soules, it will fructifie to life. This law is pure, and it will purifie. It is perfect, and it wil conuert the soule, if like a plaister it be laid vnto it. Let it be ingrafted into you like a science, and it will change the wild sap of your nature, and make you able to bring forth fruits of holinesse. A man then buries the seed of the word in his hart, when he doth ponder and muse vpon it; when he sets himselfe seriously to consider the truth of it, and to apply it vnto his owne soule, taking thar, that is generally deliuered, as pertaining to himselfe in speciall. Now the whole word must be thus whetted vpon the heart; not the Law alone, for that of it selfe will breed nothing but miserable terrours; not the Gospel alone, for that finding the heart vnprepared to receiue it, in such ill ground, will bring forth nothing but the stinking weedes of presumption: but both the Law and the Gospell, it so being tempered together, and obtaining a ioynt worke in the soule, by their mutual forces, they may both produce the grace of sanctification. So then, if one would be regenerate, he must take to himselfe

a. Abiding
of the word of
God in the
heart.

himself the whole Word of God. He must set himself al
alone to muse of it, saying to himself, These cōmande-
ments the Law giueth to al mankind, & among the rest
to me; these curses it denounceth against the transgres-
sers of it, of which seeing I cannot deny my selfe to bee
one, the curses thereof belong vnto me, and I, alas, I
lie vnder them. But the Word of God hath shewed
me the way of escaping the curse: for Christ Iesus, the
Sonne of God, was in our stead accursed, that wee
might be free from the curse and bee partakers of that
blessing, which was long since promised in him, saying,
In thy seede shall all the Nations of the earth be blessed. Also
the Word of God doth plainly declare, concerning
al the sonnes of men, that they haue done a corrupt and *Psalm. 14.*
abominable deede, and that none of them doe good,
no nor one. It shuts them all vnder sinne, and pro-
nounceth them al the sonnes of wrath. But Iesus Christ
is become the Sauour of mankind, and in him his Fa-
ther is well pleased, and none that beleeeue in him shall
perish. Yea, in him is preached remission of sinnes, and
life euerlasting to all that beleeeue in him, and rest vpon
his merits, as vpon a perfect satisfaction; and hee doth
ratifie all the sweete promises of the Law, to all that
beleeeue in him, and strue to obey him; so that for his
sake, they shall obtaine all the good things which the
Law promiseth: but because we are all sinfull, it can-
not bestow them on vs. I am a sinfull wretch, I am a
curfed creature, I am vnder Gods anger in my selfe; but
Christ Iesus hath satisfied for my sinnes, he hath per-
formed a perfect righteousness for me. I will goe out
of my selfe, I will renounce mine owne righteousness
and rest onely in him, euen vpon him onely; in whom
(O my soule), assure thou thy selfe to find full remission

and perfect saluation, onely so be it, thou turne not the grace of God into wantonnesse; but out of loue to him, let thy self to keep his holy cōmandements; and take vpon thy neck that sweet & gentle yoke of his, the bearing of which is the most comfortable liberty in the World. Certainly (men and brethren) he that will often renew these meditations in his soule, and see the foulness of sin in the glasse of the Law, and the sweetnes and brightnes of Gods free grace shining forth in the doctrine of the Gospel, shall surely be translated into the image of God from glory to glory. Therefore now resolue with your selues, that you wil find time constantly to meditate on the Word of God, and it shall not faile to giue light vnto your eyes, and life vnto your soules. So haue you the second meanes of attaining regeneratiō. The third and last is to attend at the gates of Wisdome, to waite on her posts, I meane, to be constant hearers of the Word of God preached. This is the ordinance of God, which he will worke by most effectually and most vsually. The mouth of the Minister is the Conduit pipe, whereby the Lord doth please to deriue the sweet & wholsome waters of life into the soules of men; It hath pleased God by the foolishnes of preaching, to saue thē that belieue. The Lord hath appointed his Ministers to be spirituall fathers, by their labours in publishing his Word, to beget men vnto him: and whosoever will not seeke regeneration and saluation here, where God hath taken order, that he may meete with them; he for his carelesnes or ignorance of Gods ordinance, shall neuer bee able else-where to attaine them. I told you mine opinion before of the Word barely read. I cannot esteeme it quite deuoid of all power to regenerate, where God doth not giue vnto men a possibilitie of vsing other helpe,

*Third, constant
hearing the
Word preached.*

1. Cor. 1. 20.

helpes; I see not that he should be thought either vnable or vnwilling to worke by this: but where preaching with paines, or cost may be gotten, there he that to saue his labour, or to spare his purse, will neglect it, shall neuer be borne againe. Wherefore (beloued) you must make high account of this ordinance, you must follow it, you must be constant in frequenting it; that the Lord by the mouthes of his faithfull seruants, may breathe the breath of life into you. I confesse that there is a kind of fine, neate, daintie preaching, consisting in wel-sounding words, and streines of wit and humane learning, to set out the skill and art of the speaker, and make the hearer applaud and commend him; which a man may well doubt, whither God wil euer blesse to the winning of soules. These selfe-preaching men, that make preaching little else, but an ostentation of wit and reading, doe put this sword of the Spirit into a veluet scabbard, that it cannot pricke and wound the heart; it cannot worke life, by working death first; it cannot quicken, by killing before it quicken. But the plaine and downe-right preaching of the Word, by laying it open in plaine termes, to the eyes of the mind; and laying it hard to the very consciences, by exhortations, rebukes, and comforts, for which it is profitable; euen this foolish preaching, is that that must make you wise to saluation. Wherefore how much were it to be desired, that all we Ministers would follow that, whereby (with fetching lesse circuits, and taking lesse vnprofitable, and selfe-intended labour) wee might doe more good to men, and bring more glory to God? and, Oh, how much are you to be called vpon, to loue the Word of God preached, to be glad to haue it plainly deliuered vnto you, and with earnestnesse pressed vpon you with-
out

out all quirkes of wit, and gilded shewes of mans wisdom, and of gay words? In one word therefore I doe you all to wit, that this preaching is the instrument of God, I meane the chiefe and principall instrument, by which he is pleased to regenerate mens soules. Wherefore I command you all in the name of the Lord, to loue it, honor it, frequent it, & submit your selues to it, as you loue your soules-health. But let me adde one necessary obseruation more in this point. They bee but vncleane beasts, that doe not chew the cud. If you will haue the Word, which you heare, effectually, to make you the sonnes of God: you must not be carelesse and forgetfull hearers; you must not let it slip from you, as soone as it is heard: but you must ioyne meditation with it, and after you haue heard, consider with your selues what you haue heard, and ponder vpon it, as vpon a thing that much concernes you, and lay the precepts, reproofes, threats, promises, and exhortations thereof, vnto your soules; saying each to himselfe, I see this is a dutie; haue not I omitted it? O yes, I haue! and so fall a begging pardon for former omissions, and strength for more carefull performance hereafter, and so in all the other parts of the Word that may be deliuered vnto you. And (brethren) the Word thus heard in the Church, and thus ruminated, digested and concocted at home, will be a Word of power vnto you, to conuert you to God from the power of Satan. Thus I haue shewed you the meanes of being made the sonnes and daughters of the liuing God. Be they not plaine? be they not possible? be they not easie? If any of you misse of a new birth, is it not because he cares not for it; and in very truth, because he is not willing to accept it? I cal your owne soules to witnesse, and that God, in whose
name,

name, and those Angels, in whose presence I haue spoken these things vnto you, that God desireth not your death, hee would haue you saued; hee offers saluation, hee would haue you renewed; and hee offers the spirit of renouation; and if you want it, it is only meere-ly wholly, because you regard it not, and because you will not take his directions in seeking it. O thou therefore that art vnregenerate! see thine vnregeneracie; desire to be regenerate; call vpon God for his Spirit of grace to regenerate thee; ponder vpon his Law and his Gospell, the seede of regeneration. Harken to his voyce, speaking in his messengers; and meditate on what thou shalt heare from them, and thou shalt bee regenerate. But if thou wilt needs stand in thine owne light, and out of a conceit of being already in a good estate, keepe thy selfe irrecoverably in an euill estate; or out of sloathfull negligence, or prophane carelesnesse, omit to follow the sound directions, which haue been giuen thee: be thou euer then the child of the Diuell; be thou euer the sonne of perdition; worke out thine owne destruction, and thy blood bee vpon thine owne head: the Lord is free; wee are free, and of thine owne hand alone it shall be required.

CHAP. X.

Comforting the Regenerate.

And so much bee spoken to them that are not borne againe. Now from the same point also wee haue something to say to those, that through the grace of God, haue been blessed with this greatest of all blessings,

*Use to those
that are rege-
nerate.*

1. Comfort.

blessings, and that both for comfort and exhortation. First then, let vs lay open before the sanctified man, the riches of consolation, of which the words of our Saviour doe put him in possession. This worke of the Spirit of God, doth him more good, then al the wealth, strength, health, wit, learning, beauty, credit, fauour and grace, that could befall him in the world. For all these things fore-named, a man may haue in as great abundance, as this earth could yeeld, and yet bee no whit nearer to heavenly felicitie; yea, bee quite out of all present possibilitie of attaining it. But so soone as euer the Spirit of God from aboue, hath visited the soule of a man, and hath begotten in him the image of Christ Iesus; so soone is he interess'd into the glorious Kingdome of God, and hath that riches and honour of heauen appertaining vnto him, as an inheritance that cannot fal besides him. Euery true Christian therefore, be he of neuer so meane repute & parts, in the esteeme of others, or of himself, is yet a great, and a rich heire, and hath a mighty and large kingdome, by vertue of this birth-right appertaining vnto him: for the excluding of all that are not borne againe, from out of heauen, is a plaine admittance of all them into heauen, to whom this benefit of a new birth hath befallne. The one cannot but be saued as well, as the other cannot possibly bee saued. Seeing if the cause that hindreth out entrance into Gods Kingdome bee remoued, we neede make no question, but that our passage afterwards, shall be found both certaine and easie enough. O therefore that the children of God could sufficiently vnderstand their owne blisse! that with heartie reioycing within themselues, and vnfeined thankfulness vnto God, they might passe on forward towards

towards the fruition of it. Hope of great things in the world doth fill the soule with ioy; and men before the attaining of good things, made sure and certaine vnto them, doe comfortably foresee, and expect the attaine-ment. Let vs doe so for things spirituall; consider with thy selfe, to what inheritance the Lord of heauen hath pleased to adopt thee. Represent vnto thy selfe, the vnutterable ioyes which are laid vp for thee, and which thou canst no more bee deprivied of, then God himselfe can faile of truth and al-sufficiencie: for hee that hath promised is faithfull, and will performe his promise. The children of God, whilest they frame their affections according to their present estate in the world, doe walke heauily and discouragedly; at once wronging both God, that hath giuen them such excellent things to take comfort in, and themselues, that haue receiued so certaine assurance of such things. Doth it become thee, to whom God hath made ouer the royall inheritance of heauen, purchased with the bloud of his owne Sonne, to weare out thine heart with discontentment, and to marre thy face with carnall teares? Is not the fulnesse of celestially glory and riches, able to counteruaile thy meane and afflicted estate here? Cannot eternitie outweigh this inch of time; and infinite blissefulnesse, the present sleighthy afflictions? surely the ballances are too too vnequall, wherein things of so great value, are not of sufficient weight, to pull downe such trifles. It is nothing in the world, but our being led by sense, rather then by faith; which makes our hearts heauy, and our liues vncomfortable. Let vs but cleare vp our eyes, dimmed with excessiue, and causelesse teares; and we shall find matter enough for glorious and vspeakable ioyes, euen in these tribulati-

bulations, which feele most burdensome vnto vs. Bee thou neuer so poore, neuer so despised, wronged, troubled; yet being regenerate, God is thy Father, Christ thine elder brother, heauen thine house and habitation, and the glory thereof thine inheritance. Can hee be poore, that hath such riches? despised, that hath such honour? deiected, that hath such comforts belonging vnto him? To euery soule amongst you, that is able to approue his regeneration vnto himselfe, I am to speake in the name of the Lord, and to say vnto him in this wise; That he is not to lay the fault of his troublesome, and discontented life vpon his estate, but alone vpon his vnbeleefe and inconsideratenes: for God hath giuen cause and meanes enough, of being full of heartie comfort and ioy, in despite of all that the diuell, and the world can doe vnto him. Dost thou not see, how frolicke the foolish worldling is, if hee haue gotten a few thousand pounds together? if he haue built him a faire house, and purchased a good liuing, or two, lying neere about it: and yet in such termes standeth his soule with God, that if hee should (as hee may) de cease to night, hee were sure to bee roring in Hell before morning. But thou, to whom Heauen is ascertained by the most plaine euidence, and strong assurance, that God can tell how to make vnto his creature of a future thing; if thou haue an ill childe, a froward yoke-fellow, a sicklie bodie, a penurious and friendlesse estate; dost spend thy time in fullen discontentment, weeping, and wailing, and taking on, with little lesse immoderatenesse of griefe, then *Rabel* weeping for her children, which would not bee comforted, because they were not. I tell thee the truth in the name of the Lord, this is a great sinne of thine, and

and a foule shame for thee. Is it not a sinne to vnderprize heauen? is it not a sinne to imbase Gods richest gifts? is it not a sinne to dis-esteeme these benefits, that passe all the estimation of all men? and what is this but a dis-esteeming, imbasing, vnderprising of heauen it selfe, to carry thy selfe as if the comfort and felicity thereof, were not of worth enough, to keepe thee from sinking vnder the burthen of sorrow, about earthly matters? Againe, tell me, if thou shouldest heare of a man that had at the same time made two bargaines, by the one of which hee should loose some foure or fve shillings (or pounds say); and by the other hee should gaine so many hundreth thousand pounds: and vpon the former trifling losse, should sit weeping and sighing, and wringing his hands, and crying out that he were vndone; though hee knew well enough what a rich amends his second bargain had made him. If (I say) thou shouldest heare of such a person; what wouldest thou say to him? wouldest thou not cease pitying him; and euen breake into laughter, at his so ridiculous and absurd folly, that would needs torment himselfe without all cause, and would not enioy the good that God had offered him? In truth few men would find in their hearts, so much as to take compassion of such a wilfully-miserable man. Harken now then what I say; Thou art this man fore-spoken of, and thy carriage is iust his carriage: so that what accusations of folly and absurdnesse thou wouldest cast vpon him, the same doe (in the truest application of things) appertaine to thy selfe. Thou hast two liues, and two estates; a temporary, and an euertlasting. For the temporary, thou hast indeed (let it be confessed) made but a sorie match: Thy children are not so dutifull,

dutifull, thy yoke-fellow not so louing, thy state not so plentifull, thy friends not so faithfull, as were to be wished. But for the euerlasting, thou hast made a bargain aboue all imaginations gainfull. For God is to thee a most faithfull friend and Father; Christ Iesus a most deare surety and brother; heauen a rich inheritance, all Saints fellow-citizens, and all Angels willing seruants; and after this minute of time spent in affliction, thou shalt passe to a state of blisse that neuer shall haue an end. In truth the gaining of ten hundred thousand pounds, doth not more exceed the losse of two single pence, then these thy spirituall benefits exceede thy naturall crosses; and therefore (I say) it is most ignorantly and simply done of thee, to passe away thy dayes in heauinesse and sighing; which thou hast so good and sufficient cause to spend in all holy cheerfulnesse and reioycing. Wouldest thou then bee acquainted with the true cause of thine vnquiet and vncomfortable liuing? It is not the multitude nor greatnesse of thy crosses; it is not the heauinesse of those afflictions, that lie vpon thee more hard then vpon other men (as thou art ready to imagine so, seeking to excuse thine owne fault); but it is thy carnalnesse of mind, thy being led all by sense, thy looking only to things visible here before thine eyes, and not to things inuisible, prepared for thee aboue the clouds, and kept for thee by a strong and able friend, Christ Iesus, that hath also bought it, and paid deare for it. The children of God doe not take paines to make themselues vnderstand their own inward happinesse; they will not finde time enough to contemplate the beauty of that goodly portion, which the Lord hath allotted vnto them; they will not bestow their thoughts in heavenly meditations: hence
their

their being overcome of carnall sorrow; and well may they thanke themselves for the want of comfort, seeing they will not open their eyes to looke abroad into the land of comfort. I am sure if any of vs were shut vp in close prison, for the space of one whole twelue-moneths; and should there be destitute of all good attendance, lodging, fare, and other comforts; but withal were assured, that at the yeeres end he should surely come out of prison, and be made a great Prince for all the rest of his life, which should endure for the space of fortie or fiftie yeeres after: hee would scarce feelee any trouble in that restraint, any griefe in those wants, any discontent in that bad vsage: yea so much familiarity would his thoughts haue, with the wealth, and honor, wherein he should liue so long a time after his enlargement, that the imprisonment would seeme nothing vnto him; and hee would rather wish to lie in prison vpon those termes, then to liue in his house without those hopes. My brethren, such, and none other is your condition. This world is your present prison; and for some of Gods children it cannot be denied, but that they doe finde in it somewhat course entertainment; but it is certaine, that after a little time (perhaps lesse then halfe a yere, it is (sure) not many yeeres), they shall be enlarged; and after their enlargement aduanced to a kingdome so farre excelling all earthly kingdomes, in the honour, wealth, ioyes thereof, as gold excells dirt. And this kingdome they shall be sure to enioy; not for fortie or fiftie, nor for so many thousands or millions of yeeres: but euen for all eternity world without end. What doe you then sowing and imbittering your hearts with thinking vpon the tediousnesse of your imprisonment, and refusing to take comfort to your

selues in the consideration of your kingdome? It is therefore (as I said aboue) long onely and meerly of your carnalnesse; in not pondering of the good y^e God offers vnto your soules; which makes you lie mourning vnder the pressure of your afflictions. Wherefore settle your selues to resist carnall sorrow, and to embrace spirituall ioyes; you shall finde your labours this way voide of difficultie, and full of successe. When thy worldly heart would thrust thee into the pit of worldly sorrow, by telling thee of thine hard fare, thy poore house, thy little meanes, thy debts, thy wrongs, thine enemies. Stay thou thy selfe vp by opposing to all these, the consideration of thy new birth, whereby thou art instated into an heauenly kingdome; wherein thou shalt abound with all fulnesse of ioyes for euermore; and wherein thou shalt bee more happy and blessed, then thine owne heart can possibly conceiue of, and that for euermore: And then propound the case vnto thine owne selfe indifferently, and say vnto thy soule; O my soule, looke on both sides with an vnpartial eye: look to the condition of my body, and estate, and take a view of the miseries that lie vpon me; but look withall to the condition of my soule, and ponder well vpon the happinesse that I am admitted vnto; and then be thou but an impartiall iudge betwixt sorrow and ioy, to whether rather thou oughtest to encline. I am sickly, but I am regenerate and shall bee saued: I am poore, but I am borne againe, and shall see the kingdome of God: I haue few friends, but I am made the child of God, and shall attaine heauen. I haue few friends, but I haue receiued the spirit of grace to beget me againe to a kingdome immortall, vndefiled, and thatfadeth not away. I haue a froward husband, or
wife

wife, or a stubborne sonne or a daughter; but I am Gods sonne or daughter, and haue Christ Iesus to bee mine husband and yoke-fellow. Haue I these blessings to counteruaile these miseries? and shall I pule, and whine, and looke with a sad countenance, and walke with a dead heart? Nay I ought not; nay I must not; nay I will not yeeld to this extreame weaknesse of carnall lamentation. I haue cause to be glad, I haue reason to be merry; and in spight of all that the worst yoke-fellow, or worst child, or worst estate can doe to grieue me, I will be merry, and I will bee glad. O my soule reioyce in the Lord, be merry in thy father, and shout for ioy in Christ thy Redeemer. Thou art begotten againe, thou art made new, thou art regenerate: who should be liuely, if not the children of Kings? who should reioyce, if not the heires of Crowns? I am Gods heire, heauen is mine inheritance, and a crowne of glory is laid vp for me, and I will bee glad. Thus you must labour against the vntowardly griefes of your owne hearts, and enioy the wonderfull blessing of regeneration. So must you wipe away those vnprofitable teares from your eyes, and clothe your selues with the garments of gladnesse. For it is a wrong to your selues, a disgrace to the good thing giuen, & an ingratitude to God the giuer; if he bestow pretious benefits vpon you, and you enioy them not. See therefore that your hearts doe not droope, nor your faces looke sad as in former time; but goe you now out of Gods house (refreshed with the sweetnesse of this comfort) vnto your owne houses reioycing, as once the man did that was healed of the palsie. And if thine heart (after all this) obiekt and say, Indeed if I were sure of my regeneration, and so of my saluation, your speeches were to some

purpose : but alacke ! I want that assurance. Why then I answer thee, thou hast other more necessary worke then to grieve for crosses or losses, for the unkindnes of thy yoke-fellow, or death, or vndutifulnesse, or afflictions of thy children; euen for this, that thou canst not tell but that thou maiest bee in hell (where thou shalt meet with that, which is incomparably worse then all hard vsage in the world), and that within the space of 24. houres or lesse. Wherefore now turne thy thoughts from struing to put away grieffe, and onely labour to change the object of it; that by grieving for thy sinnes, and by considering thy wickednesse of nature, and of life, and sorrowfull confession of the same to God, with humble supplications for a redresse of all, thou mightest at last become a new creature, and bee assured that thou art so; and then set thy selfe to enjoy the fore-named consolation. Either (brethren) you bee not certain of your new birth, and then you haue cause to grieve for things of a more dangerous nature then outward crosses, and so to labour to know your selues borne againe; or else you bee certaine of your new birth, and then you haue reason euen to scorne to bee cast downe at any outward euils, as much as a great rich man will scorne to cry for the losse of a shilling. Wherefore if you be not regenerate, set your selues according to the former exhortation, to become so; if you be, and know it not as yet certainly, settle your selues to search into your hearts and liues, and to consider of the things formerly deliuered, whether you haue found them in your soules yea or no, and so bring your selues to certainty in this point: and if you bee once certaine of it, then apply your selues, maugre earth and hell, to liue with glad hearts, and cheerfull counte-

countenances. For once the word of *David* is a most true word, *It becommeth upright men to reioyce*. And (my brethren) that you may the better reioyce, know, that you are to be frequent in practising the duty of thank-giuing to God, for this mercy of all mercies: I meane, to appeare before him in your secret closets, and there all alone (with hearts exalted to as much ioy as can be, and enlarged to as full an acknowledgement of indebtednesse as is possible), to report before him the wonderfullnesse of his goodnesse towards you, and to recount the vncountable number of his mercies, in that he hath done more for you, then if hee had made you of base slaues, absolute Monarches of the world. The Lord (my brethren) is exceedingly well pleased with the sacrifices of thankes-giuing: no offering is better welcome vnto him, then the hearty offering vp of the calues of our lips, speaking good of his name. It doth the Lord good (to speake after the manner of men) to heare his owne praises related by them that are deere vnto him, and haue best cause to know his inconceiuable treasures of grace, because they haue been plentifully partakers therof. Now the benefits of this present life are so meane, worthlesse, contemptible, in comparison of those of a better life; and by name, of this foundation of all the rest, (so it is in regard of possession and enioyment) a new birth, as that they which want it, can but speake hollowly to God, when they begin to speake of his mercies; and can be but very faint in thanks, how earnest soeuer they may be in requests. But the child of God, that hath a right vnto heauen, giuen him at the same time that hee became Gods child, hee may most feelingly expresse his apprehensions of Gods goodnesse; and vpon occasion

of this one mercy, magnifie the name of the Lord his God, for all the rest which become truly and indeede mercies, by meanes of this, and with this. Wherefore I doe againe propound this matter vnto you, as one of the most pleasing and acceptable seruices, which in this present life you are able, any of you, to performe vnto the Lord; euen to withdraw your selues from company and worldly busineses, and with bended knees, and hands and eyes reared vp to heauen-ward, in the most solemne manner, to confesse before the Lord his louing kindnesse, and to amplifie, as much as your hearts and heads will serue, the exceeding greatnesse of that his vnderferued grace, which he hath shewed in making you new creatures, in making you his owne children by adoption. This is better then all riches, better then all nobility, better then all learning, and better then all health. And the receiuing of this one mercy alone (though one should for all other things bee as afflicted, as the world can make him or imagine him) deserueth more, and more seruent praises, then all the nobility, wealth, wit in the world without it. Hath God made thee his child? hee hath done more for thee, then if hee had set thee in *Solomons* Throne, without making thee his child; and therefore discharge the paiement of praise for so incomparable a mercy; and that fully and without delayes. Especially (brethren) you are to doe this, considering that it is (to which end wee began to mention it) a principall meanes of helping you to the enioyment of the comfort, which we are about to distribute vnto you. For the benefits of God then are made truly comfortable to vs, whē we do turne thē to the praise of God: but when wee forget to returne him his deserued thanks, then doth

doth he iustly punish vs, by taking away the pleasant relish of his benefits out of our mouthes; & by leauing the palate of our soules to such an vntastfulness, that we shall not be able to finde the sweetness of them: As a mouth that is out of taste, feels no content in the most sauourie meate that is. Wherefore put together the honour of God, and your owne comfort; and (that you may haue your soules so truly rauished with the sense of his goodness, that aboue all carnall reason, and almost against it, you may be glad and cheerfull) set your selues (as I was about to say) in the most solemne and hearty manner, to tender vnto the Lord this welcome present of thankes-giuing. Say vnto him, O Lord God of heauen, the King of men and Angels, and ruler of all creatures, and Father of our Lord Iesus Christ! infinite are the benefits, wherby thou hast obliged my most vnworthy soule vnto thee: For all that I haue, I haue from thee; and all that I shall haue, I must haue from thee: thou art the onely indefinite fountaine of goodness, from whence issue forth all good things to all that enioy good. It is thy wonderfull goodness that I was borne a man, with vse of my vnderstanding and senses: but yet Lord, far, far, aboue all other things that in this life I haue receiued, or can receiue, doth this benefit of causing me to be borne againe, of water and of the holy Ghost, exceede. I was the sonne of death, thou hast made me the sonne of life: I was an heire of perdition, thou hast made mee an heire of saluation: I was a slaue to sin, thou hast made me a free-man from sins seruitude, and a voluntary seru-
uant to holiness: I was vnder the power of Satan, led by his tentations according to his will; I am now vnder the dominion of Christ Iesus, led by his spirit, to

doe his will: I was the child of the diuell, and thou hast made me thy child. O blessed change! O happy alteration! I owe to thee my soule by many bonds, it is thine (Lord) many wayes: thou madest it, thou hast redeemed it, thou hast regenerated it; and now (Lord) accept it as an offering of a sweet saour, and accept with it all the hearty praises, and vnfained thanks, that a poore vnworthy creature can breathe forth vnto thee. O Lord, this mercy can but bee abused by words, thou hast made me thine owne child by adoption, thy Sonne, O Lord; euen thy Sonne, who art the most rich, the most high, the most renowned, the most puissant Prince and King; in comparision of whom all Princes are worse and lesse then very nothing. What shall I render vnto thee for all thy goodnesse? thou requirest thanks, thou deseruest thanks, and thou acceptest thanks: and Lord, be thou blessed and praised with all possible thanks. O thou art good, thou art gracious, thou art full of compassion, mercy pleaseth thee: I feele, I feele that thy mercy is ouer all thy workes; and I haue cause to say by experience, that thy mercy endureth for euer; for thou hast made mee thine owne child by adoption, which by nature was the child of wrath. O blessed be thy great and glorious name for euermore, Brethren, open your mouths wide in thankes-giuing, and God will fill them full of comfort; and know that thou canst not haue a more sensible assurance of thy new birth, then if thou canst feele thy selfe heartily moued to giue praise to God for it: It shall witnesse to thee, that thou art a new creature, if thou canst giue many thanks to him that made thee so, for hauing so made thee. Reioyce therefore in thy blessednesse that art borne againe, and bee frequently
and.

and heartily thankfull to him, by whose word and spirit thou wast borne againe; that so thou maist comfortably enjoy this greatest of all blessings, thy being borne againe.

CHAP. XI.

Exhorting the Regenerate to grow in Grace.



And this is the consolation of God wee have to giue you: O, all yee, his sonnes and daughters; hearken a little further (I pray you) to the exhortation that must ensue: Seeing the Lord of Heauen hath created a new life in you, learne you two things for the necessitie thereof to saluation; First, to cherish it in your selues; secondly, so much as is possible, to propagate it vnto others. First (I say), make much of this life of grace; this new man created in you according to God in righteousness, and true holiness, make much of it: strue to confirme it; strengthen it, and increase it; so soone as the life of nature is seene in a man, he is made (you know) desirous of nourishment, that augmentation may follow generation: So be you also for your soules, that you may at one time, both shew your new birth, and confirme it. In truth this I must tell you assuredly (for I know it to bee as true, as the Lord himself is to be trusted of his word), he that once hath this life, shall neuer see death. But I told you before, that he may feeble sicknesse; and that if it were not for the sick-making phisicke, which the Lord will giue him for his recouerie, he might feeble death. Now therefore I am to entreate you all, to saue the labour of talking

*2. Exhortation
twofold:*

*1. To nourish
this life of grace
in them/selues.*

1. By avoiding ill
company, and
choosing good.
2. By avoiding
things sinfull in
resisting the first
motions to ill.

king physicke, and that by seeking to preuent diseases, and to grow in soundnesse of spirituall strength. You all know right well, what bee the chiefe things which impaire naturall strength, and procure diseases of body, namely, poyson, sursetting, and staruing. It is euen so likewise with the soule: first, by poyson it inuenueth it selfe; secondly, by sursetting it distempereth it selfe; and lastly, by staruing it infeebleth it selfe. Beware of ranke poyson: Sinne, I say, sinne; things vn-lawfull and condemned; these are very starke poyson to the soule: Ratts-bane, and Hen-bane, and Mercury, and Opium; yea, the very inward moisture of a Toade or Serpent, are no more dangerous to the flesh, then this is to the spirit. And when a Christian man begins to yeeld so much to the naughtinesse of his owne hart, that hee takes leaue to allow some sinne in himselfe, in some small degrees; then it ceaseth not to worke wofully in his soule, till at last it haue caused him to breake forth into the grosse and soule practice of it, and then is he poysoned indeede; and if the Lord should not come with his physick, he could not but bee damned: but howsoeuer, hee languisheth and is sicke, he leeseeth the sense of Gods fauour, the desire of Gods seruice; the comforts of Gods Word; and the loue of the coming of Christ Iesus. Lust, reuenge, deceit, loue of money, loue of credit, loue of pleasure, and all other corrupt affections lodging within (if they once so farre preuaile, that a man is willing to follow them, in thoughts and words agreeable to their wicked nature) doe by little and little euen grieue the Spirit of God, and quench the graces of the holy Ghost; till after a while, a man falleth into some wicked act of some of these kinds: and, Oh then, the burning, and shooting, and

and swelling of the body after the drinking of Rattsbane, is not more manifest in the bodie, then the miserable effects of these finnes are euident in the soule. The conscience begins to accuse; God is alienated; the hart is hardned; the mind blinded; and sometimes a man lies long (as it were) in a sowne, before he can recover himselfe by repentance. Wherefore the godly mans care must be, to oppose the first motions of sinne, to flie the occasions of euill doing, to be careful of restraining himselfe from the very smallest degrees of wickednesse: for a little sinne allowed, will bring in a greater; till that come accompanied with the greatest of all; and that make a man little lesse then dead the second time. We must therefore cast away the superfluitie of maliciousnesse (that is, this allowing of sinne, and pleasing our selues in the occasions, & first degrees of it), if euer we desire the spirituall health and wel-fare of our inner man. *Dauids* conceitednesse begate idlenesse; idlenesse begat adulterie; adultery, murder; and all, a long lying, and deepe sleepe in sinne. It is wofull to consider the miserable ruines, that haue been made in the soules of many of Gods seruants, by their carelesnes this way; how weake they haue growne! how their acquaintance with God, their delight in his Word, their comfort in prayer, their desire of being dissolued, and their ioy in a godly life, hath been interrupted! and how they haue come to that passe, as scarce to shew to others, or find in themselves any signe of liuing! Perhaps this may be the very case of some amongst you, that heare mee at this time: O (if it be) get thee a preseruatiue; take thee a large quantitie of godly sorrow; feede vpon the bitter (but wholesome) hearbs of humiliation and griefe; go and meditate on the threatnings of the Law; on the death.

death of Christ; on the lamentable effects that others of Gods people haue found vpon their growing so naught; and recouer thy selfe againe by hearty confession, and humble begging of pardon and of strength. And now all you, that be (as yet) free from such wofull sicknesses, be admonished by the miseries of others; and let not the deceitfulnesse of sinne so farre preuaile against you, that you should giue any allowance vnto it, take any pleasure in the motions or occasions of it, or giue your hearts leaue so much as to thinke or speake of it, but with detestation. Poyson is often sweete; but a wise man had rather deny to his taste the delight of sweetnesse, then fill his stomack with deadly pangs and gripings. Sinne is honey in the mouth, but grauell in the belly. Hidden bread is pleasant, and stolne waters are sweete: but, O the miserable agonies which must ensue, before the soule can bee clearely purged againe, from the remainders of such poyson! It is a pleasing thing to dally, to reuenge, to deceiue, to play the glutton, and the drunkard: but it must cost a man so much toile, so many sorrowfull confessions, so many heauie passages, before hee can recouer againe the quiet of his conscience, and his enioyment of the assurance of Gods fauor; that at last it shall appeare a deare-bought contentment, and an euill penny-worth of delight. No wise man will drinke Wine and Sugar, if it haue been first imployed with some deadly thing: neither let any Christian so farre forget the rules of Christian wisdom, as for any paltry pleasure, or profit, or credit (which lying, swearing, whoredome, drunkennes, idolatry, or any like grosse sin, may yeeld vnto him) to venture the committing of them. Doubtlesse if he do, his complaint shall bee at last as those sonnes of the Prophets

phets once said; O man of God, death is in the pot! But to surfet is little lesse dangerous, then to feede on poison: to labour ouer-much, and ouer-hard to the inflaming of the blood; to drinke when a man is hot, to eate and drinke excessiuely; these things doe so exceedingly disquiet and ouer-charge the body, that many a man dies of them. So in the soule, it is likewise found, that the excessiueneesse of things lawfull, and the vnseasonableness of indifferent actions, doth sometimes little lesse annoy the soules welfare, then the committing of things sinfull. Especially if a man doe mistake, and account that thing lawfull or indifferent, which is wicked and sinfull; and hereupon out of his erroneous iudgement, lay the reynes vpon the necke of his carnall desires: grosse, knowne, confessed sinnes, doe no more infeeble the soule, and ouerthrow the quiet and strength of the inward man, then such licentiousnesse. The abuse (I say) of things in themselves lawfull, through the vntimely and immoderate doing of them, is exceeding perillous vnto the soule; and often death is little lesse, then ready to enter in at this window. The ouer-eager following of worldly businesse, when a man, not out of obedience to Gods commandements, and out of a desire to humble himselfe by iust painefulnesse in his calling: but out of a loue of wealth, and a desire to grow rich and great in the world, doth set his thoughts and hands aworke about the affaires of this life, so that hee can scarce thinke or speak (with any life or comfort) of any other thing, then this earth; this greedy and continuall purfiring of worldly businesse, though in themselves lawfull, honest, and commendable, doth vexe the spirit, choak the word, dis-hallow the soule, offend God, and wound the conscience, no lesse then the committing

3 Taking heed
of excessie in
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ting of fornication would doe: for this is to commit spirituall whoredome with that grand harlot, the wicked world. Also the perpetuall and vnfatiable vse of pleasures and pastimes (in themselves, it may be no way sinfull nor condemnable), yet still pursued with an ouer-vehement affection to them, with an ouer-strong delight in them; when they bee not vsed as meanes of maintaining our health, or fitting our selues for the workes of our calling, and (indeede according as the name of recreations beareth) for the refreshing of the mind, and making it more liuely and chearefull in better things; but are followed for their owne sakes, out of a loue of pastime (which is a childish, and too base a thing for a wise heart to bee in loue with), and when there is no conscionable regard had, of that rich and pretious iewel of time (which no treasure cā redeeme): I say, the most honest and lawfull recreations in the world, so inordinately followed, without regard of the due end thereof, and without the practice of Christian moderation in them, is no lesse harmefull to the soule, then it is to the body to bee ouer-watched, or over-laboured. It dulls the heart, it clogs the conscience, it stoppeth the mouth from praying, it interrupteth all good meditations, and by little and little doth steale away the hart from God and godlines; till at the length grosse sinnes and presumptuous, doe come in the neck of lawfull liberties abused. The same be spoken of the vse of daintie fare, and soft raiment, and all other naturall comforts, when the heart begins to bee engaged to them; when we onely seeke our owne satisfaction in them; when we forget to demonstrate in our manner of vsing them, a deniall of the world, and a crucifying of our selues to the world, and the world to vs: then they are

are dangerous to our soules, and doe euen little lesse then kill vp the new man in vs. O I would that the experience of many a Christian did not verifie this! **Learne** therefore to temper your selues in things indifferent; to be moderate in following your calling; moderate in vsing recreations; moderate in meate and drinke, and attire; and alwaies rather to be ouer-sparing to your selues in these things, then ouer-large; rather abridge thy selfe of somewhat thou mightest haue, then by venturing as farre as euer thou art able, to make thy selfe beleue it is lawfull, to bring thy selfe in danger of going a step or two further, and falling into a flat sinfull abuse. Shew forth the vertues of Christ Iesus, & let it appeare, that thou dost not loue the world, nor the things therof, by being content alwaies to come a little too short of thine allowance, then any whit at all exceeding it. The most wholsome diet is that, that is most sparing; and it is profitable for the body somewhat to deny the appetite, and abridge the stomacke. Euen so it is also for the soule; and no man shall euer bee other then a dwarffe and weakeling in godlinesse, that will not be drawne to denie himselfe somewhat of his lawfull liberty: for so slippery is our standing, so weak are our feete, that if we venture to doe all we think lawfull in these kinds, wee shall surely doe it vnlawfully. I haue told you (brethren), beleue it as a sure truth, which your experience shal iustifie, though your tongues may deny: You shall not be confirmed in the inward man, if you doe not keepe your selues somewhat short in outward liberties of the body, about profit, pleasure, foode, attire, and the rest of these bodily, and sensuall matters. O preferre thy soule before thy bodie; and **make more account of inward strength, then of outward**

4. By being con-
stant in religious
exercises.

ward wealth, credit, or merriment. But lastly, if a man doe starue himselfe for want of victuall, and pine his body, by neglecting his due meales, it is without all doubt, that he shall haue a weake and feeble body. So it is also for the soule. The Lord that hath ordained bread to make mans heart strong, hath ordained also the spirituall foode of his soule, prayer, preaching, the sacraments, holy meditations of the Word, and works of God. These are as requisite for the soules increase in grace, as meate, and drinke, and cloth, for the bodies proceeding in strength. Now as it often falleth out in the body, that there growes vpon it a certaine kind of crazinesse and stomacklesnesse, which makes a man to haue no mind of his victualls; and then the longer hee abstaineth, the lesse mind he hath to eate, the lesse abilitie to digest: so it commeth to passe likewise in the inward man; the soule begins to take little content in prayer, in reading the Scriptures, in hearing the word preached, in the receiuing of the holy sacrament. These things are not desired, nor delighted in, with halfe so much ardour & seruour, as in former time. When the case stands thus with the soule (and likely the comming in of gaine and preferment, by diuerting the thoughts and affections from things heauenly, to things earthly, doe bring the soule to this case), then it growes weaker and weaker, and often falleth grossely and palpably. Yea, it commeth to passe sometimes, that afflictions lying hard vpon a man, doe euen put his soule out of tast, through the sowernesse and bitternesse of carnall sorrow, that hee findeth no appetite to holy exercises, (which are the repasts of the soule) nor any cōtentment in them: then grace is in the wane also; then all vertues wither and languish, and the soule saureth like vnto him
that

that cannot eate his victuals, whose very cheekes shew it: so the outward behauiour and carriage of such a man, being farre short of that heauenlinesse and fruitfulnessse, that once will discouer this languishing of his soule. Wherefore he that would bee strong in Christ Iesus, and in the power of his might, must stirre vp in himselfe the Spirit of God which he hath receiued, by constancy in holy meditations of God, of his Kingdome, of his workes, of his attributes; of himselfe, his mortalitie, his sinfulnessse, the shortnesse of life, the vanitie of earthly things, the vncertaintie of friends and wealth, and that last houre of his life, and that great day of iudgement. He must also reuiue the same grace of God in him, by being seruent in prayer, and by prouoking himselfe with all heartinesse of desire, to beg good things at Gods hand, especially the increase of all heavenly vertues. He must also labour to make his hart hot, with earnest and vnfained thankesgiuing for all temporall and spirituall benefits; especially for the death of Christ, and the kingdome of heauen by that deere price purchased for him. He must gaine all opportunities of hearing the Word preached; and not suffer any idle obiection, and foolish impediment to hinder him from frequenting it. He must digest it by meditation, when he comes home. He must carefully prepare for the Lords supper, by renewing his repentance and his faith, before he come thither: And thus he must feede of all the delicacies, that God hath prouided for him. No so true signe of bodily health, nor so sure meanes of outward strength, as a good stomack with good digestion: No so sure token and certaine meanes of spirituall strength and health, as a longing desire to all holy exercises, publike as well as priuate,

and priuate as well as publike. By these Christ Iesus communicates his graces to vs. The Word that begat vs, will nourish vs. The spirit of prayer that obtained good things, will obtaine also increase of them, and so the soule must needs be well liking. Brethren, you all are taught by nature the neede of corporall food, know also the neede of spirituall; and if thou desire to haue thy soule thriue in strength and stature, forsake not thy meales, cut not off religious exercises short, dispatch not Gods worship cursorily, turne not holy duties into matters of fashion, and formalitie; but doe them, and doe them constantly, and doe them heartily, and content not thy selfe in doing them, vnlesse thou find some life and courage in doing them. And that thou maiest thus maintaine in thee an hungry appetite after the exercises of pietie; dip thy morsels often in the sharpe sauce, and sower herbes of humiliation. Looke back (so often as thou findest a kind of fulnesse of stomacke, and spirituall satiety growing vpon thee), looke backe vnto the former sinnes of thine ignorance, consider thy naturall misery and wretchednesse, consider of thy most beloued corruption, and adresse thy selfe to worke some sensible apprehension of griefe for these things, and cease not struing, though at first thou seeme to striue in vaine. It is certaine, that labouring with ones owne heart, to find out his corruptions that lie hidden, and to lament them being found out, will quicken the soules appetite, and restore a man to some liuelinesse in holy duties; at least will so farre forth preuaile, that if he recouer not his appetite, he shall remaine sensible of this spirituall stomacklesnesse, and humbled vnder it, and full of sighs and groanes, because of it; which at length will cure him without inconuenience. Now
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(brethren) let this word of exhortation sinke into your soules. If regeneration be necessary to saluation, then the growing in the power of regeneration is also necessary. Weake things are often so obscured with their contraries, that it remaineth vncertaine, whether they be or no: but that that is strong, will stirre and shew it selfe. Grace may be doubted of, so long as it remaineth feeble and infant-like; adde vnto it growth and bignes, and it will be out of question. No man can be assured of his saluation, without edifying his inward man; more then be saued, without hauing the new man. If you would enioy your new birth, confirme it; if you would attaine the comfort of it, grow in it. Neglect not the grace of God that is giuen vnto you: now that you are in Christ, be strong men in Christ: and seeing the Lord hath vouchsafed you the worke of his Spirit, giue me leaue to make vse of the sweete exhortation of *Pau* to his Thessalonians; & to entreate you (brethren) to encrease yet more and more.

CHAP. XII.

Exhorting to propagate grace to others.

BVt our exhortation (if you remember) had ^{1. To propagate} an other member; it is not enough for a ^{it to others.} good man to get more grace to himselfe, vnlesse hee doe his best also to helpe his neighbours vnto grace. They that are begotten of God, must doe their vtmost endeauours to beget others vnto God. All things in nature haue an inclination to deriue their owne qualities vnto other things, and to assimilate or worke like vnto themselves;

that that comes neere vnto them. Fier makes al things hot, and water all things moist: and in nature, nothing is more ingrafted, then the propagation of the kind. Surely this new and diuine nature must not be idle in this behalfe; but they vpon whom the Lord hath pleased, to bestow it, must labour to be his instruments, of conueying it to others. And in truth, what more comfortable thing can there be in all the world, then to bee the instrument of making many to turne frō the Kingdome of Satan, to the Kingdome of heauen? Doubtles the point we haue proued, doth necessarily leade me to this exhortation. Seeing without regeneration there is no saluation, O let all that know the necessitie, fruite, vse, of a new birth, labour to hasten the new birth of others also, that so they may be furtherances to their saluation: to which if they haue any degree of Christian charitie, how can they choose, but put to an helping hand; although (perhaps) their endeauours that way be misconstrued, and they win no thanks, but rather hated for their labour? A mad man in his madnesse, is most outrageous against those, that seeke his recovery, and will needs force medicines, and good order, and diet vpon him: But no man after his returne to his sound mind, is (I thinke) so worse then mad, that then he doth not thanke such friends with all his heart, and esteeme himselfe much indebted to them for their paines: euen so those that are possessed (as all vnregenerate men are) with a spirituall frenzie or lunazie, may (perhaps) be distempered with choler against such as seeke their regeneration; that is to say, their bringing to a right mind: But if euer the Lord shew mercy vnto them, and visit them with his heavenly gift, they will glorifie God for vs in the day of their visitation. Vnderstand

derstand, that it is a great fault for a Christian man, not to be forward in seeking (according to his place) to help others to the participation of the same grace with himselfe. It discouers a want of zeale to Gods glory, and charitie to mens soules; and it shewes, that a man hath not well considered, either of the bond wherein God hath tied him to his neighbour; or of the seruice which he shall performe vnto God in such endeauiours. See you not (brethren) how all heretikes, and schismatikes, and men of false religions, strue to draw others to their opinions and practises? See you not, how euen damned Atheisme, and hellish prophanesse, and beastly epicurisme, are not ashamed to attempt the drawing of companions? Shall Gods child alone be content to go solitary to heauen? and to get out of Satans clutches himselfe, though hee lend an hand to pull out no man else besides himselfe? Doubtlesse the readinesse of wicked men to poyson all that come neere them, with the poysonfull breath of their errours and disorders, should inforce vs to more forwardnesse and care, in seeking to be Gods instruments, so far as in vs lies, at least to prepare some to their regeneration: vnlesse wee will bee content, that they shall bee truer seruants to the Diuell, then we to God; and they more full of mischief, then we of well-doing. But I am perswaded, that you are already perswaded, that this is a duty, and that the consideration of the absolute necessitie of a new birth to life euerlasting, doth euen necessarily inforce it vpon you: for how can he say he loues his neighbour, that will not put himselfe forward, to helpe him forward in the way that leadeth to life. Wherefore that the exhortation may not bee fruitlesse, I will also giue you some necessary directions in that behalfe. All men

therefore considered as members of the same particular Church, are either Pastors, or the flocke committed to them. The Ministers are appointed by God to make it their maine worke and businesse, to beget men to life eternall, and to nourish this life in them. It is their special calling, to apply themselves vnto this most profitable seruice to God, and the soules of men. Now for priuate men, they are also to attend and heed this seruice with great care, so farre as it may lie in the way of their calling. Wherefore some rules must be giuen to all men in general, some in particular to the Ministers. The duties that are common to all men, are likewise of two kinds: some respecting all those with whom they may haue any occasion of dealing withall; some specially respecting those that are vnder their gouernement. In respect of all men, they must shine forth in the cleare light of an holy conuersation: and secondly, bee abundant in godly exhortations and admonitions, looking first to their actions, and then to their words. For the first: Those to whom God hath afforded this vnspeakable benefit of a new life, must so carry themselves in all their behauiour, that they may adorne the Gospell of Christ Iesus; and make others to perceiue so much beauty and praise-worthinesse in their liues, that they may be prouoked, out of an holy emulation, to bee like vnto them; therefore Christ Iesus hath made vs liuely members of his bodie, that by following him our head, wee may draw others vnto him. So *Paul* was bold to propose his example to the Churches to imitate: so he telleth the husband, who hath an vnbeleeuing wife; and the wife, which hath an vnbeleeuing husband, that they should dwell one with the husband, the other with the wife; *For why* (saith he), *how canst thou tell, but that thou*

*is which all
must doe.
1. To all.
1. By a godly
conuersation.*

2 Cor. 7. 16.

maiest

maiest same thine husband, or thy wife? And the way how, Saint Peter sheweth, saying, that Those which will not be wonne by the Word, may be wonne by the Wise without the Word, whilest (saith he) they behold your good conuersation. Loe, how the vertuous conuersation of a good wife hath a singular efficacie to draw the husband to God; and to allure him to the imbracing of the same faith, which hath been so powerfull and profitable to the amendment of her manners! And albeit the woman, in regard of neerenes, and perpetuities of conuersing together, hath more opportunity to do her husband good this way; yet no question but the like care of godly behauiour, hath the like power also to worke vpon brethren, and neighbours and acquaintance, and is in that name required of euery Christian man. For in truth, the luster and shining of vertue, hath great force to stirre vp admiration in the beholders; and to establish in them an high opinion of the person, in whom they see the same, and to make them euen wish to be found like vnto them: and so at length to condescend vnto the vsing of the same meanes, by which they haue perceiued, so wonderfull effects to haue been wrought in them. Indeed men desperately and exorbitantly wicked, and withall so owle-eyed, and so mischieuously minded, that the shining of holinesse doth exceedingly offend them, and prouoketh in them the sharpest hatred, and most vehement malice that can be. But for those in whom the restraining spirit of God, hath kept downe corruption from such an absolute preuailing; and some common worke of grace, hath planted some, either beginnings, or appearances of some goodnesse; they cannot but wonder at the image of God, and highly esteeme him in whom it is; and bee prouoked

with some desire at least, to striue for the attaine-
ment of the same excellencies. Yea, for those most notorious
sinners, that are habituated so strongly in sinnes and
wickednesses, that vertue stirreth vp hatred and ill will
in them: if euer any crosse befall them, or any trouble
of mind, or the like accident, that somewhat crusheth
their corruptions, and abateth the power of their lusts;
at that time, they cannot but make knowne a secret esti-
mation, that goodnesse winneth vpon them, and euen
desire to seeke some comfort of those, whom they think
able to afford it. Wherefore it is required of al those,
whom the Lord hath begotten againe to life euerla-
sting, that they frame their conuersation, as becometh
the Gospell of Christ, and agreeably to their high and
excellent calling; that men beholding it, may glorifie
their heauenly Father, and may be allured to a liking of
pietie, which is the first step towards the working of it.
They must euen shine as lights in the middelt of a fro-
ward generation, being blameles and sincere, and hol-
ding out the word of life among them: yea, they are ex-
pressely commanded, to walk wisely towards them that
are without, because their walking may be a great fur-
therance to the others conuersiō. They must shew forth
the vertues of him, that hath called them from darknes
to light, that their light may helpe to enlighten o-
thers also. They must bee patient in affliction, gen-
tle in bearing wrongs, painefull in doing seruice,
iust in all their dealings; true in all their spee-
ches, pure in all their carriage, sober in all their
liues, and vnspotted in their whole conuersation. They
must beare much, and suffer long, and be plentiful in
workes of mercy, and cheerfull in workes of kindnesse;
and about all, shine forth in doing good against euill,
and

and ouercomming iniuries with good turnes. They must shew themselues cheerefull, and amiable, peaceable, and heauenly minded; and that they do not serue themselues, but seeke the profit and good of their brethren, in charity. They must neither be so licentious, as to be wonne by company of others, to things that are vnlawfull; nor so ouer strict and scrupulous, as to bee enemies to the lawfull vse of lawfull contents. And it is certaine, that that man (which being sanctified by the spirit, doth shew forth the fruits of the spirit (ioy, loue, peace, temperance, goodnesse, meeknesse, and the rest), and that obserueth a prudent mediocrity in all things, so that hee neither ouerlash in vnlawfull things, nor bee too strait in lawfull liberty), shal winne to himselfe an honourable estimation in the hearts of them that are not starke naught; and shall make them ready to receiue his exhortations, and to ioyne with him in good exercises, by which they may at length be made partakers of the grace of God. Wherefore (my brethren) see that yee beautifie the doctrine of God; see that ye honour the name of Christ; see that ye be doers of the word, and not hearers onely, deceiuing your owne soules. Denie your selues, crucifie your lusts, serue not your owne bellies, seeke not your owne things, but shew your holy conuersation in the meeknesse of wisdom. Let those that are not yet regenerate, behold in you that be, something that may affect them, that may stirre them to a good liking, to a care of following, and to a desire (at least) of being found such as you are; and so by working out your owne saluation, be helpers also to the saluation of others. Secondly, let your tongues be well ordered, and your words gracious. Let your lips feede many, let
 your

^{2. By good conseruence.}

your mouthes be wel-springs of life, and pleasant and fruitfull trees; the words of which (as it were leaues) may heale many. Although the preaching of the word by the Minister, be the chiefe meanes of begetting againe; yet there can be no doubt made, but that good communication of priuate men, hath bin, and may be, and (if it were wel-vsed) would be effectual to the same purpose. The preaching that first spread abroad the Gospell, was of men by priuate conference speaking to those of their acquaintance, whom they found opportunity so to teach; as well as by a more publike preaching of Ministers, Apostles, Euangelists, and Prophets, taking the aduantage of publike assemblies. And in this sense it is said of all those, that were scattered abroad by the persecution of *Saul*; that they preached the Gospell to such as they met; (not all indifferently, but alone the Iewes) vntill at length, some of them of Cyrene, began also to speake vnto the Gentiles. Now the words of a godly man, tending to conuert others, must be of two sorts, or rather three. First, instructious, I meane a plaine declaration of such necessary heads of Christian doctrine, as are most vsfull to the working of grace, viz. of *Adams* fall, and the miserable estate of mankind thereby; of the necessity and nature of repentance; of the death and sufferings, and natures, and offices of Christ Iesus; of the exceeding great danger of sinning, and of the endlesse torments of hell; of the certainty of saluation to all beleeuers, and of the nature of true faith, and such other like. These a godly man should seeke opportunity to fall in speech of; and auoiding all iangling and friuolous disputes about vnecessary quirkes and quiddities; and forbearing all opposition

tion in matters of ceremony, and disputable points in things externall, (wherewith some doe onely take vp the time and trouble themselves, & the Church, without edification): I say shunning, or slenderly & lightly passing over these, should bend himselfe to a more plentifull and serious deliuering of these points (which are so necessary, that without them men cannot be saved), according as God hath giuen him vtterance and ability; alwaies remembring to obserue the circumstances of time, place, person: and not to speake in the eares of a scorner, that will despise the wisdom of his heauenly speeches. O how happily might a priuate mans lips spread abroad knowledge, if he would thus redeeme the time to holy conference! not as if it were not lawfull to speake of other matters, either of businesse, or for delight; but that the best things should not be quite shouldred out, & vtterly forgotten. Thus as men ride together by the way, as they walke together in the field, as they sit together in their houles, they might (without hinderance to their naturall affaires) bee busie in furthering their owne and other mens euerlasting estate. And doubtlesse that man should be wonderfully confirmed in knowledge himselfe, that would thus endeauour to communicate his knowledge to his brethren. Other things are diminished by participating; but knowledge is encreased by making it common, with a most happy and a gainfull kind of encrease, where both sides be gainers: and the giuer getteth so much more to himselfe, by how much he giueth more vnto another. Wherefore if those amongst you that haue knowledge, doe meete with ignorant persons (as alas the store of them is so great, that you cannot chuse but meet with many), then
open

open your lips with discretion, and let the law of wisdom be vnder your tongue. Then slip gently into some one or other necessary head of Christian doctrine, that may be most behoofesfull; and from one to another, till your wholesome and profitable speeches, haue helped to open the eyes of the blind. Say to thy selfe, how can I tell but that God by my meanes, may begin to make these simple ones vnderstand wisdom; and these ignorant learne that knowledge, which may in time procure their conuersion? then let thy loue burne within thee, and strengthen thy desires so farre, till thou hast broken thorough the bands of shamefastnesse, and feare, and other carnall hinderances, that Satan will cast in thy way: till hauing made it familiar to thy selfe to vse good conference, thou beest able to doe it at all seasons, and with all readinesse. No souldiour is hindred, either by bashfulnesse or feare, if the company will giue him hearing, to talke of warre, and the discipline of warre. The drouer and grassier will be talking of sheepe and oxen. The husband-man cannot keepe his tongue from the plough, and the prices of his corne: Euery trades-man is apt to fall in speech of the commodities or works, that belong to his trade. Shall the Christian and sanctified man alone, either feare or shame, to shew forth the riches of his minde, and to be telling of the wonderfull mysteries of godlinesse? I pray you lay aside carnall feare, and carnall shame, and resolute to approue the goodnesse of your hearts, by the seasonable wisdom of your words; and remeber what *Dauid* tels you in the Psalme; *The mouth of the righteous speaketh wisdom, and his tongue talketh iudgement.* Secondly, ioyne louing and wholesome exhortations, stirring vp one another, and exhorting one another,

another, as the Apostle speaketh. Perswade with the kindest and affablest words thou canst inuent: perswade (I say) those, whom thou maiest hope will bee perswaded by thee, to reade the Scriptures, to reade other good bookes of good men; and if thou thinkest there be any hope that they will reade the same, giue them withall some brieft and good writing, that thou hast found to thy selfe most beneficiall; especially perswade them to goe and heare the word of God: say, *Come let us go. vp to the house of the Lord.* Striue to bring them to a good estimation of Gods ordinance of preaching, and to frequent it constantly, and take advantage, of what thou knowest they haue heard, to stirre them vp to godly sorrow, and to mourning for sinne, and to amendment of life. Doe thy best to draw them vnto those duties, that haue drawne thy selfe, and may draw them to God. Great is the force of louing perswasion; it stealeth into the soule afore a man is aware, and taketh footing before he can obserue it. It leades and guides men with a kinde of gentle violence, to the things that they neuer intended; and often times it alters euen peremptory and stomackfull resolutions. Forget not therefore by these goads, to pricke men forward vnto all the good duties of piety, which thou hast found effectually to thine owne new birth. And thirdly, let wholesome reproofes or admonitions be intermingled. How truly said he, that called these, Precious balmes? onely let them bee deliuered louingly, and seasonably, in as much priuatenesse as may be, and with as much gentlenesse. It is Saint Pauls precept, Admonish the vnruely. Indeed we must limit it with Salomons limitation, vnlesse hee haue shewed himselfe a scorner: but otherwise hee is, and must bee
more

more then ordinarily vnruely, that if he be gently taken aside and told of a fault, with kind words, shall not bee somewhat affected for the present, and more when hee comes alone and thinkes of it. But chiefly, if a man doe purposely betake himselfe to one with whom hee hath some acquaintance, and some interest in him, hauing formerly prayed to God for assistance and successe; and there in mild and sorrowfull manner, lay open vnto him the greatnesse of that euill course he can proue him to liue in; the danger of it, the dishonesty, the discreditfulnesse, the vengeance of God against it, and such like; withall, beseeching the offender to remember himselfe, and afore it bee too late, to reforme himselfe. If a man (I say) shall thus doe, he must bee a double scorner (euen one that hath setled himselfe in the seat of the scornful), that shal not be somewhat wrought vpon by words so sweetly and wisely vttered. And thus must all regenerate persons (as they haue occasion) labour the regenerating of others by good life, and good speeches. Now I shew gouernours of families, how they should seeke the regenerating of those that are vnder their gouernment. Their care must extend it selfe, partly to those of yeeres, partly to their infants. For those of yeeres: first, they must see God serued in their owne families; learning of him that said, *I and mine house will serue the Lord.* Now God is serued in the family by reading of the Scriptures, and inuocation of the name of God: for seeing God hath vnited them into the body of one family, and made them a common body; therefore he doth require a common seruice of them, that they may all ioyne in doing homage to him, to whom all are seruants; remembering, that euen the families, as well as the kingdomes, are cursed, that

a To those of
their family,
by worshiping
God w. th. them.

that call not vpon the name of God. Is the Master commanded to whet the Law of God vpon his children as he sits in his house? and must it not needs follow, that he must ioine with them in calling vpon that God, whose law that is? When *Daniel* did pray in his house, it seemeth probable to me, that if it had been a priuate prayer of himselfe alone, no man could haue knowne it, his enemies could not haue found him at it. It was therefore rather an household prayer, then a closet prayer; in regard of which those enemies of his did seeke an aduantage against him. And seeing *Hester* tooke her maids with her in the extraordinary prayers ioyned with fasting: wee haue little reason to thinke, but that she tooke them to her also in her daily and ordinary prayers. *Zachary* tels of them vpon whom the spirit of grace and prayer should be poured, that they should mourne (and this mourning was not without praying) euery family apart, and their wiues apart. Behold an exercise of the family apart, from other families; and of each member of the family (the wife put for the rest synechdochically) apart from other members of it. So then, let euery godly man strue to propagate godlinesse, by performing these duties of godlinesse with his people. Let him make them acquainted with the Scriptures, by an orderly and constant reading it amongst them; and let him learne them, how to pray for themselues, by praying with them, and for them all. Secondly, let him instruct them in the principles of religion, teaching them some good Catechisme, according to their capacitie; at least labouring to drue into their heads, the maine points of Christian doctrine; and that in such familiar sort of questioning with them, that they may make him perceiue

*Catechising
them.*

perceiue they know what they speake. Must not children be brought vp in information of the Lord? and how this should be, if they be not catechized, I thinke no man can conceiue. Is not knowledge as necessary for the soule, as foode for the body? Doubtlesse he must be void of knowledge that will denie it. How then shall he not deserue to be called worse then an Infidell, that cares not though his peoples soules be sterued? You all know, that the master is inioyned to looke that his seruants breake not the Sabbath. Assure your selues, the law of God puts one part of his duty, for all parts of the same kind; so that hee must as well looke to him, that he know God and his worship, as that he doe not prophane his Sabbath. *Salemons* mother taught him when he was young. Shee may bee a president for all mothers: and the father should bee ashamed to be found negligent in that, wherein the mother must be forward. *Abraham* commanded his seruants to keepe the law of God. How should hee command them to keepe it, if he had not taught it them? God would haue him that was bought with money, circumcised. Doubtlesse then, he would haue him also instructed in the religion of the Iewes, whereof that circumcision was a badge. In very deed, if this, and the former duty be not done by the master, he shewes himselfe little to heed the saluation of his family. So that whosoever doth make conscience of helping his household to heauen, must leade them the way, by seruing the Lord with them, and teaching them his waies. Thirdly, he must likewise bring them to the assembly of God, to heare his word preached, and examine them what they haue learnt and remembred. For if people be at Church and attend not, little shall they get by the

Thirdly, bringing them to the Church.

the word: and if they be neuer demanded what they haue heard, they will not likely attend; but a desire of not shaming themselves by silence to such questions, will make them bow their eares and listen. Indeed herein the master must consider the capacity of his seruants, and encourage those of meane wits in the little they can doe; and rather draw them to remember something (who are lesse ready for that dutie) by louing perswasion, then by tartnesse of speech; and by commending to them the necessity of remembering the word, rather then by speeches of disgrace. And if they cannot remember any thing, yet he must not desist to examine, exhort, admonish still; for why, this is the best meanes that he can doe, to make them marke and obserue: and hauing done his owne duty, he shall bee blamelesse before God, though they be negligent. And last of al, he must not forget to pray vnto God, for the regenerating of those vnder his roose in speciall. For if *Paul* did beg of God the saluation of the Iewes (his country-men); shall a gouernour of a family forget those of his family, whom he daily sees, and speaketh with? In truth, of all requests that a man can make for his people, this is the most behoofesfull, and the most necessary. This the master that doth, shall finde himselfe made louing, charitable, patient, courteous towards his seruants: for in exercising Christian charity towards them, he shall be sure to find it encrease. And if he make such particular prayers, either they shall be heard to his great content; or at least they shall bee accepted by God, as fruits of his charity, as much as if they were heard. If God be glorified by the conuersion and saluation of our children and seruants, as well as our owne; and his glory be (as it should be) deere vnto

4. Praying for
regeneration.

vs, as well as our owne saluation; why should we forget to beg at his hands so profitable a thing for persons so neere vnto vs? Wherefore if thou hast formerly been behind hand in mentioning thy wife, childrē, seruants to God this way; now make it one of thy daily & harty petitions. O Lord be thou intreated to make these my children thy children & these my seruants thy seruants; & let thy spirit work grace in the, that they may be true members of thy family (the Church of the sanctified), as well as of this my family. But there remaineth one peculiar thing in behalfe of Infants; that is, not alone to bring them to Baptisme (which all do as a matter of course), but to bring them to Baptisme with an high esteeme of y ordinance, & with seruent praiers to God for his blessing vpon it, that it may be effectual for their regeneration. Doubtlesse Baptisme is the Sacrament of the New birth: and looke what efficacy the Lords Supper hath to feed our soules; the same (I must thinke, vnlesse I could see a difference in the common nature of these two Sacraments) hath Baptisme to the re-begetting. Wherefore it is a most behoofefull duty of the parents (not with those publike prayers alone which are made, in, and by the congregation, being very well and fitly prescribed in our Liturgie: but) with most vrgent prayers at home, to beg of God, that his Infant may bee washed with the holy Ghost, as well as with water. Is not a New birth worth asking, thinke we? thy child cannot aske; therefore it is thy dutie, as to bring him to be baptized, so to strue with God in earnest prayers that his Baptisme may become effectuell. For my part (brethren), none errorr seemes to me more absurd, then to imagine that the spirit of regeneration is included in water, as a medecine in a boxe; or so necessarily ioyned to the water,

*Especially for
Infants, to bring
them to baptisme in right
manner.*

ter, as a sweet smell to something that is perfumed: that all which are baptized, should also bee inwardly and actually regenerated. But this I hold, that wee should beg the regeneration of each one that is baptized, and presume him to be regenerate; because wee see the seale of the new birth stamped vpon him. But among other causes of the in-efficacy of this Sacrament, I thinke one chiefe, to bee the parents little esteeme of it; that rather doe it as a matter of course, then as a thing that shall be behoofefull for them, and that they expect Gods blessing vpon, for the sealing vp of regeneration. God is not (for the most part, hee is not) importuned as he expecteth to be, for his co-operation with this ordinance. Many, and many parents come to the baptisme of their children, or cause their children to be brought vnto it, without faith, without seruent prayer, without any care vsed to haue it blessed vnto their children. Many a good man would bee afraid to come to the Communion himselve, without some speciall calling vpon God for his heavenly blessing, without some speciall care of renewing his repentance; but euen of those, that thus make account of the Sacrament of nourishment for themselues, there be, that haue made so little account of the Sacrament of begetting againe; that they scarce haue made one prayer the more for it, or been any whit the more careful to lament their owne originall corruption, and their childe, which it hath receiued from them. O how great a blessing is it to a Father, to haue his child regenerated euen from his infancy! how great a blessing for the child to be borne againe, euen so soone (almost) as euer he is first borne! Why should not a man cry mightily to God for such a blessing? Hath not the

Lord bound vs to seeke to his ordinance, and to bring our children to it? Doubtlesse Circumcision was no more needfull for Iewish Infants, then Baptisme for ours. Why then, why do not we seeke to it according to the worth of it? and cry to him also to be mercifull to them and vs, in washing them with his spirit, and with water. Sure God hath giuen thee good hope that thy child may be regenerate there and then, by calling it to the seale of regeneration; wherefore doe thou thy best endeauour to procure that it may be regenerate, by begging the performance of what the seale imports. Set a day (at least some good time) apart to seeke the face of God, to finde out and confesse thy sinnes, chiefly thine originall sinne, which thou hast deriued to thine infant; lament it in thy selfe, lament it in and for him; and with the most vehement prayers that thou canst put vp, beseech the Lord to accept thee, to accept the fruit of thy body, to blesse his owne institution to it, to wash it with the holy Ghost, and to beget it to a new life, and to infuse into it that holinesse now (by meanes of Baptisme), which he can as easily infuse into an Infant, as into a man of yeeres. I say againe, pray for the regeneration of thy childe, as well as for thine owne nourishing; to obtaine the fruit of Baptisme for it, as to obtaine the fruit of the Lords Supper for thy selfe. Both are Sacraments, both Gods ordinances; but the efficacy of Baptisme is more necessary then that of the Lords supper: for if one be not borne anew he cannot bee saued, hee may bee saued without sensible confirmation. And Baptisme cannot be reiterated, as may the Lords Supper; wherefore what thou canst doe but once for thy child, that thou must be carefull to doe this once in the

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the best manner; that being well done, it may be better then twice done. How strong and full hopes of his child's saluation and regeneration might a parent haue, if he would thus win them of God by prayer? the seruent prayer of a righteous man preuaileth very much. Here therefore, if in any thing; & at this time, if at any time; and for this benefit, if for any benefit, see that you make your prayers most seruent. And so much for those duties, which concerne all men to vse both towards all, and towards those of their owne families, both elder and infants. Now I come to those that concerne the Ministers of Gods Word especially: In all the former duties they are bound, to abound about others: for their calling affords them more knowledge, more opportunities, more authoritie. But some things they must doe, that others may not. They must administer the holy Sacraments; they must offer vp publike prayers for, and with the Congregation: they must preach the Word constantly in season, and out of season; following Christ Iesus, whose custome it was to goe into their synagogues vpon the Sabbath day; and so to speake, as all wondred at his gracious words. In truth, God would not haue ordained in his Church Pastors, that should liue of the Gospell, and whose maine work should be to studie, and to grow in knowledge; but that they should be carefull to speake, as be-seemed wholesome doctrine, euen to speake and exhort with all long suffering, and with all authoritie. I doe wonder in my very soule, how any man dare aduenture to take vpon him, the weightiest office and burthen that can bee (euen the care of mens soules), that knowes himselfe able to doe no more for their saluation, then a schoole-boy of a dozen yeres old might

*The Minister
principally, by
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ing.*

doe; euen fairely reade them some prayers, and a chapter or two ! Is this the labouring in the Word and doctrine ; for which Ministers are specially accounted worthy double honour ? Is this to be a Worke-man, that needeth not to be ashamed, diuiding the Word of truth aright ? Who can hold vp his face before God, and make answere to these questions ; so as it shall not inforce him to confesse, that if he will be a pastour o-uer soules, he must be able to doe more for the sheepe, then many (perhaps most) of the sheepe are able to doe for themselues. The conscience therefore of that pastour must needs beare witnessse against him, that dares reap earthly things, when he cannot sow spiritu-ally ; that dare challenge a place of double honour, whē he cannot perform a single work. Darest thou (whoe-uer thou art) for a liuing's sake serue filthy lucre, in ad-uenturing on that calling which thou knowest thy self vtterly vnable to fulfill ? Doubtlesse the time will come, when thou shalt wish that thou haddest rather chosen to haue liued any where then at the Altar, not being able to doe the seruice of the Altar ; and then of the Gospell, not being able to preach the Gospell. O then study day and night, and by continuall paines, and putting forth thy selfe to all laboriousnesse ; make thy selfe able to do that, which by paines-taking (with much prayer to God for a blessing) thou maiest attaine vnto. I entreate thee to consider the words of our Sa- uiour Christ ; whoeuer is a scribe, instructed for the kingdome of God (that is, a good and fit Minister) must not alone haue in his treasure, but as a good housholder, bring forth of his treasure, new things and old. Art thou not Gods steward ? art thou not Gods Embassadour ? art thou not Gods fellow-workman ?
why

why doest thou not deliuer thine embassage? why doest thou not distribute Gods foode? why doest thou not plant and water, that God may giue the encrease? Consider what a waighthy duty, what a great honour it is to bee Gods instrument for the regenerating others, to be a spirituall father, to haue them our spiritual sons in Christ, who are Gods adopted sons in Christ. Happy is he to whom many men, some men, one man, oweth his title of Gods child, and his interest into Gods Kingdome.

FINIS.